

Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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Selections.

WE are first of all, in all our prayers, and in all our conduct, to have respect to God's glory.—*Jacobus.*

HOLINESS consists of two things, two endeavors—the endeavor to know God's will, and the endeavor to do it when we know it.

O happy stars! if ye might be
My guides to Jesus now!
Seers, did ye my Saviour see?
Pray tell me where and how?
R. Erskine.

THE great mistake of my life has been that I have tried to be moral without faith in Christ; but I have learned that true morality can only keep pace with trust in Christ as the only Saviour.—*Gerrit Smith.*

It is not wise to fret under our trials; the high mettled horse that is restive in the yoke but galls his shoulder; the poor bird that dashes herself against the bars of the cage but ruffles her feathers, and aggravates the sufferings of captivity.—*Guthrie.*

DID you ever hear of the church member that avenges the fancied wrongs done him by his brethren, by keeping the preacher out of his salary? He is neighbor to the member who punishes the preacher by making the member pay his portion of the salary.—*Methodist Protestant.*

WHATSOEVER work or knowledge does not lead us to know Christ, will prove worthless to our souls and perish. There is no knowledge like knowing the Crucified.

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears;
The billows that guarded my sea girt path,
Carried my Lord on their crest;
When I dwell on the days of my wilderness march,
I lean on his love for the rest.
Anna Shipton.

Editorial Notes.

—We are sorry to learn of the illness of Rev. W. H. Bates, pastor of St. John's church, Johnstown, Pa. He has had several hemorrhages, which have confined him to his bed. Brother Bates has labored hard and incessantly in his mission and with unparalleled success. No doubt his prostration is the result of overtasking his body. Let the prayers of the Church ascend for his speedy restoration to wonted health and strength.

—William I. Emperor of Germany, died on the 9th inst., at 8.30 A. M. He had nearly reached the age of ninety one years. His son, the Crown Prince, was at once proclaimed King of Prussia and doubtless will be elected Emperor of Germany. He has assumed the title of Frederick III. and at once went from St. Remo to Berlin. His condition is still precarious. His may be a short reign.

—The Plea and proposition in behalf of Yamagata made by the Secretary of the Board of Foreign Missions in our last issue is again repeated this week. It is to be hoped the necessities of the case will move the hearts of those interested in this great work of the Church in Japan to at once come to the help of the Board and enable it to answer the appeal of brother Moore by sending another married man to assist him in conducting the school established at that point. The Church moves forward and beyond a doubt the means will be provided in this instance as in the past.

—At present the Judges of the License Court are sitting in this city. From the drift of things it looks as if the number of saloons will be greatly reduced and that one will be allowed where there are now three or four in the same locality.

This is encouraging to the friends of temperance. The passage of a Local Option and High License bill over the Governor's veto by the Legislature of New Jersey is also a very significant sign of the times, that intemperance and the liquor traffic are sure to be put under foot. In God's own good time this evil will be swept from our land.

—After a long and painful illness of consumption, entered into rest on the morning of the 8th instant, Mrs. Margaret, wife of Rev. J. D. Detrich of Flourtown, Pa., in the 42d

year of her age. Mrs. D. was the only daughter of Mr. James Nelson, who was originally from Scotland and survives her. Her mother, who preceded her to the heavenly world some years ago, was a native of Lancashire, England. Her funeral took place on Tuesday, 13th inst., at 10 A. M. Interment at Odd Fellows Cemetery, this city. Brother Detrich has the sympathies of the Church in his bereavement.

—It was a sad occasion that brought Elder Geo. W. Hensel and wife of Quarryville, Pa., to our city one day week before last. Their daughter, Mrs. Anna L. wife of Faber T. Sellers, was ill and fears were that she would not recover. Anxiously and hopefully they stood vigil over her. But it was the Lord's will that she should be taken from parents, husband and children. On the 6th instant the end came. Her remains were borne by the sorrowing ones to Quarryville on the 8th inst. May the Lord comfort and sustain all that are in sorrow because of this affliction!

—The Presbyterian Church in America is one hundred years old. It purposed to mark its centennial by raising \$1,000,000 as a thank-offering, which shall form a fund, the interest of which shall go towards the support of disabled and superannuated ministers. At a meeting held in this city on the 29th ult., the project was inaugurated, and after speeches by Gov. Beaver, B. B. Comegys and others, a resolution was adopted to the effect that Pennsylvania raise \$250,000 of the amount and that Philadelphia contribute \$100,000 of that sum. Much enthusiasm prevailed and \$32,000 were subscribed before the close of the meeting. There is no doubt the one million of dollars will be raised during the year.

—How truthfully says *The Lutheran*—"Great men are not great all over!" And upon this *The Independent* has to say:

"There never was a pine board that did not have at least one little knurl. You find it, and you easily press a hole into any man's greatness. One might think that preachers, statesmen, Christians, and civilized people generally, when affronted, would be so along their intellectual level. But big men often bring their heads down to their feet, and in livid rage inspect an ant that crosses their path, while the more ordinary pass the trifles and have heads up to enjoy the beauty of sky and mountain. We must

learn in this life to be stronger than our circumstances. If people peck at you, and say all manner of evil against you, just pass it off by saying—birds always peck at the prettiest cherry. Man must be himself, and no trouble or persecution dare master him."

—The Third Annual Report of the Trustees and Board of Managers of the Medico-Chirurgical Hospital, Cherry street, east of 18th street, this city, has been issued. It shows that it is fully equipped and has done good service during the past year. It has been enabled to render more service to suffering humanity through its removal during the year, to a larger building. The hospital is under the charge of lady managers and attended by the faculty of the college. It is engaged truly in a work of charity and throws its doors open to all needing its care and shelter. During the year as many as 5102 persons have received medicines from the Dispensary, and 315 patients were admitted to wards in the Hospital Department; 250 of whom were cured, 13 died and the rest improved. The encouragement and substantial aid of the charitable should be given freely to this deserving institution.

In connection with the rededication of Salem's church in Franklin county, Pa., Rev. F. F. Bahner, pastor, centennial services were also held. These took place from Feb. 12th to Feb. 26th, with preaching every evening. An account of them is given elsewhere. We wish to speak of the program issued for the occasion. It gives in detail the time of the services and the name of the minister who was expected to preach each evening. The two dates, 1778 and 1888, are prominent at the top of the first page, on which also is the announcement of the occasion, *The Centennial of the erection of the First Evangelical Reformed Church in Washington township, Franklin county, Pa.* On the second page is given a cut representing the exterior and interior of the old Log School House in which the congregation worshiped before the first church was built, erected about 1776. On the third page is a representation of the interior of the old log church of 1788. On the fourth page is an illustration of our ancestors going to the old log church, a man and wife, each on horseback, dressed in the style of that day. The whole is an interesting paper and no doubt will serve as a valuable souvenir of the occasion.

Poetry.

A TRUE LENT.

After Lenten days of sadness—fast and vigil, gloom and pain—
Comes the glorious Easter radiance, like the sunshine after rain—
Comes with healing to sad spirits, comes to gladden, to make bright,
If, when means of grace were given, we have used them all aright.
If the prayer, the fast, the sorrow, shall have shown us all our need—
Shown us all our sin and weakness, made us penitent indeed;
If the heart was bowed in sorrow when the knee in prayer was bent—
If, discarding selfish follies, we have kept a holy Lent;
If the fruits of self-denial went to help the sick and poor,
If new victories o'er the temper taught us all things to endure;
If, in prayer, we have remembered all God's children—high and low—
Not alone our friends and kindred, but the stranger and the foe;
If we've craved God's choicest blessings on the country of our birth,
If we've prayed His holy gospel may illumine all the earth—
If in thoughts and deeds like these we've passed the solemn Lenten hours,
Bright will glow the Easter sunshine, fragrant bloom the Easter flowers.

Communications.

For Reformed Church Messenger.

SUCCESS AND FAILURE IN THE MINISTRY.

BY REV. W. H. H. SNYDER.

Ministers of Christ are often discouraged because they see no immediate results of their labors. Some pastors report large additions to the church at communion seasons or as the result of special services, and their ministry seems to be a success. But, as some one has said, "Success is not an arithmetical term in spiritual things." A man's ministry is not necessarily a failure because great numbers are not added to the visible church. Neither is a man's ministry necessarily a success because the pews are all filled and scores have their names enrolled in the church register.

"What is required in stewards is that a man be found faithful." Man has nothing to do with success or failure. There may be very little or nothing of what the world looks upon as success, very little for the sight, nay, to human appearances, everything may indicate failure, yet as God judges, that ministry may be eminently successful. There are other things which belong to true success in the work of the ministry besides the gathering of large numbers into the church. There may even be large additions, when after results may show that the work was deficient in many respects.

The true criterion of judgment then as to the success of a pastorate is not necessarily immediate results in the way of large additions to the church's membership.

How was it with the Master? He went through his whole life con-

sious that he was doing immediately but little. Though he came to give himself a ransom for many, though he knew that in himself and the truths he made known to men, lay the seed of future history and though he brought into the world the new kingdom which was destined to fill the whole earth, yet as to immediate outward results his ministry was a complete failure. He gathered no great numbers. *It is true* multitudes followed him, but then as now they derided and went to their homes. And when he died, how was it? There were five or six hundred men who retained an affectionate remembrance of him, and they were scattered up and down throughout the land. That was all. A few here and there mourned and gave expression to their disappointment and defeat, saying, "We had trusted that it had been he which would have redeemed Israel." At last, when he went out to Bethany and was taken from their sight, there were not more than could go back to Jerusalem and assemble in an upper room. They were all that were left. And this was everything that was apparent of the work of God manifest in the flesh. This was the ministration of Christ in its immediate results. And yet, although there was so little for the sight, all the indications of modern history go to show that there was a leaven of Christ which has been silently working and which will work until the whole is leavened.

Are you discouraged because your labors seem so great and the fruits seem so little? Remember the labors of the apostles and prophets, and remember the labors of the Chief Shepherd himself. Remember how he gave his whole life and reaped almost nothing in his own time. He shall see of the travail of his soul and be satisfied, but only far down in the future. And shall the disciple be more than the Master? Shall the servant be greater than his Lord? Shall we be discouraged and not have heart to work on and on because we do not immediately see the fruit of our labor? There are many pastors who have spent long years in some field, bearing witness and preaching as their Master before them did, and yet who have but little that cheers and comforts them. If they had been indolent or neglected their duties there would have been some reason for it, but in many cases they have been faithful and conscientious. Although possessed of infirmities like other men, yet they have labored untiringly, in season and out of season, labored until their very hearts were sore and ached, but with comparatively little outward results. Shall they complain and be discouraged? If the Master spent his life freely, should not we be willing to stand in the place of duty and pour out our lives? There is something higher, something grander in an unsuccessful ministry carried out faithfully to the end than there is in a very brilliant

and successful ministry, as the world calls success. Any man can work when he sees abundant fruits as the result of his labor; but to continue working on under every discouragement, through years and years, and to die at last as Moses died within sight of the promised land, that requires a heroism that is transcendental. But who shall say that such a ministry is a failure? It may not illustrate itself on earth, but it will be seen in heaven. Many a humble servant of Christ who had no success in this world; many a pastor possibly in some out of the way place, who has labored long and faithfully without any marked visible results; many a poor missionary who has spent his whole life in unrequited service, shall himself be amazed amid the amazement of all who behold how high he shall rise and stand in the last great day.

Ministers of Christ may see little fruit of their self-denying toils, still they need not be discouraged. They need but remember for their comfort the life and ministry of him who gave his life for the age in which he lived and saw but little of his labor in that age. They may not reap the fruit of their sowing, but others may; they are laying foundations, and though they may not build on them, others shall.

For Reformed Church Messenger.
SPIRITUAL HEALTH.

BY REV. C. Z. WEISER, D.D.

"To live medicinally, is to live miserably," the saying is. And it, doubtless, is a true saying, if it means that man must eat and drink according to weight and measure. But as a skeleton must exist in the human body, without always confronting our eyes in its ghastliness, so too must certain sanitary laws underlie our manner of living, if we are to maintain and enjoy physical health, even though these "regulations" need not be sewed on our phylacteries in large letters.

In the case of sickness—which is but a disturbed or abnormal state of average health—the wise physician resorts to three general remedies, to restore bodily health:

1. He insists on abstinence, or a sparse partaking of meats and drinks.
2. He emphasizes the necessity of warmth for the body; by remaining in the house, or abed.
3. He administers medicines regularly and wisely.

Under the blessing of God, the patient recovers. And so obedient are the sick generally; so tamely do they submit to those "unwritten laws," without at all questioning the wisdom of even fallible doctors, or the validity of such a three-fold treatment, that they are very expressively called *patients*.

It is remarkable, that the "Good Physician" recommends a like three-fold *regime* for the spiritually sick, in his "sermon on the mount" (Matt. vi: 1-18) — almsgiving — prayer — fasting.

Prayer is located between *alms*

giving, on the one side, and *fasting* on the other. It strikes us that he would liken prayer to a bird, which can only ascend by the aid of its two wings—almsgiving and fasting. I have conscientiously asked myself, whether a Christian can attain to sound, spiritual health, if he "puts asunder what God hath joined together?" Whether prayer *alone* will accomplish what Christ promises to render in the wake of three devotional acts? Whether we may with impunity neglect one or the other of the means which the *infallible Physician of Souls* recommends, when we would hardly dare not to faithfully use *all* the remedies which erring and oftentimes mistaken doctors of the body suggest, and enjoin upon us, when seriously sick?

No one will fail to see the parallel between the partaking of medicines and the imbibing of grace in the act and habit of *prayer*. Nor can any one call the comparison a forced one, if we liken the propriety and necessity of storing the body with natural warmth, to the warming up of the soul in *almsgiving*, or acts of charity. And in the abstinence from food and drink, or an abstemious manner of living, imposed upon a sick body, so very unlike the *fasting* which the "Good Physician" plainly speaks of and himself practiced?

We hear much of "making special efforts," of "seasons and weeks" of prayer, of "protracted meetings," to revive the Christian life of the congregation or Church-members, and to convert the uncovenanted and sick-unto-death souls. Well, suppose the Lenten season were so spent! Not in praying *only*; nor in "praise meetings" *solely*; nor, again, in preaching, praying and fasting. Who can doubt, that a new measure of spiritual health would be enjoyed by pastor and people? Surely no one dare question it, who takes the plain English of the Great, and Good, and Only Physician of Souls, concerning *almsgiving* and *fasting*, as he is ready to accept it touching *prayer*. The prayer of Cornelius ascended to God because it was accompanied by "alms," at least, (Acts x: 31). We suspect him of fasting too; at all events, Peter had been engaged in it, (verse 10).

Were half the breath so loudly spent,
To heaven in supplication sent,
On wings of alms and fasting;
Our piety were stalwart then,
And, though less seen and heard of men
Quite a good deal more lasting.

For Reformed Church Messenger.
APOSTOLIC SIMPLICITY.

We often read of the *simplicity*, as it is called, of the Apostolic Church, the simplicity of its government, of its worship, and this then is held up as a model for the Church in all ages. Especially when the Church falls, for a time, into what is called *formalism*, the use of outward forms without the accompanying inward life, it is imagined that a rectification can be reached by returning to

this Apostolic simplicity. As if there were any evil in forms in themselves considered, or any virtue in the mere absence of forms. If this were the case, then Quakerism would be the best system in all history.

But, now, referring to the subject of worship especially, in the first place, it must be remembered that the Apostolic Church was in a rudimentary state. That was "the beginnings" of things so far as the history of the Church is concerned. For the Church did not start with a theoretically prescribed system of government nor a developed cultus. It started as a living congregation, with only the essential elements prescribed, and was left free to develop a constitution in reference to particulars according as circumstances and its own inward wants might dictate. In church government, for example, there are elements of different forms, and yet no one can say that it started out with any one of the leading forms, Episcopal, Presbyterial, or Congregational, and the appeal often made to the Apostolic Church to justify any one of these forms exclusively as of divine authority, is of no avail.

So the worship of the Apostolic Church was, necessarily, in its beginnings, in its rudimentary state. A transition was taking place from the Jewish to a Christian order. Some things remained from the old synagogue and temple worship, such as singing, prayer, the reading of Scripture, and alms-giving. To these were added the administration of the sacraments, Baptism and the Lord's Supper, appointed by our Lord himself. So also in regard to the Church year and Church festivals, we have the beginnings of these, but time was required to develop a full system of cultus. Hence we cannot take the Apostolic Church as a model for the developed state of the Church in all subsequent ages, so far as particulars are concerned. In essentials it carries with it divine authority, but in non-essentials, in the particulars of government and worship, it was left free to develop from its own life and outward circumstances—its environment.

In the second place, it is begging the question to assume that the kind of simplicity often referred to, viz., the absence of all prescribed forms in worship, existed really in the Apostolic Church. Not much is said on this, as on some other subjects, because some things are assumed. There can be no question but that the first order of Christian worship was taken, as to its form, largely from the Jewish Church, and the Jewish Church we know had prescribed forms of worship. The temple worship had a grand ritual. The synagogue worship had also its prescribed order and forms. It had the Old Testament pericopes, selected lessons to be read in order, its psalms to be sung, and its prayers to be offered. These were simply transferred in a Christianized form, so far as they were adapted to use, in the infant Church. And for a

time the Christians celebrated the festivals of the Passover and Pentecost, filled now with the new spirit, Christianized, in the temple. They had prescribed forms of worship in the Apostolic Church from the beginning, and these gradually introduced new elements in the use of Christian prayers, of which the Lord's prayer is an example, and lessons from the New Testament, nothing of which was written, however, until twenty years after the founding of the Church, and also the introduction, no doubt of a Christian hymnology, of which we have beginnings in the Angelic song, the Gloria in Excelsis, the Magnificat, the Benedictus, and the Nunc Dimittis. A full order of worship could not well be developed until Christian churches were built. It might as well be claimed that worshiping in an *Upper Room* should continue, in accordance with Apostolic simplicity, as to claim that we are to take the forms of worship in the Apostolic Church as a model for all time.

Then, in the third place, it must be borne in mind that the *charisms*, i. e., the extraordinary gifts of the Holy Spirit, that were vouchsafed to the infant Church, took the place, to some extent, of prescribed forms. Take, for example, the prayer recorded in Acts iv. 24-30, where it is said, "they lifted up their voice with one accord, and said," &c. That, and other similar examples, are often referred to as examples of *extempore* prayer; but it cannot be said to be that in the modern sense. Just as they received extraordinary gifts of prophecy, of speaking with tongues, of miracles, preaching, &c., so they were specially inspired, on occasions, to pray. But when these charisms ceased it became necessary to supply their place with prescribed forms, and preparation under the ordinary influence of the Spirit. The Holy Spirit does not qualify men now to do these extraordinary things, and hence they must be done in an ordinary way. If those Apostolic examples were to be followed literally, then the Quakers are right in waiting for the Spirit to move them before they rise to speak in the public assembly. A sermon, or a hymn, cannot now be extemporized to edification, and no more can we look for an edifying prayer without preparation, that is, without discipline and forethought.

The Apostolic Church established neither liturgical, nor *extempore*, forms of prayer exclusively. There is undoubtedly authority for both, and therefore this question as between the one or the other exclusively can never be fought out to a conclusion for either side, any more than you can establish one fixed form of church government by Apostolic authority. Both prescribed forms and extemporized forms of prayer are good and to edification, if they are properly worded, and filled with the spirit of a true worshiper in rendering them. And this is the conclusion come to as the re-

sult of our liturgical discussion. This leaves it an open question which a congregation may prefer, and there is nothing in the Scripture, nor in the constitution and teaching of the Reformed Church, to interdict the enjoyment of such preference.

Finally, let it be borne in mind that there is neither merit nor demerit in the presence or absence of forms in worship in itself considered. Because forms have been misused, or abused, is no argument against them, nor, because they have been carried to extreme is it wise to go to the opposite extreme. And, not every absence of forms is a *sancta simplicitas*. T. G. A.

For Reformed Church Messenger.

THE LIGHT OF THE WORLD.

When Jesus declared that "he" was the "light of the world," the expression did not imply that this light would cover the whole earth at once, but whilst the world lay in darkness and sin, it was by and by to expel that sin-caused darkness, and instead of it the "light of life" should come to be. His words have so far been verified and will continue to be until the whole "earth shall be full of the knowledge of the Lord, as the waters cover the sea."

We desire rather at this time to speak of the workings of Christianity in a negative than positive character. This we have plainly demonstrated in the preparatory work which is going on all the world over in preparing the way in the opening up of countries to permit the missionaries to come in and in preparing those nations to receive Christianity. This work has been accomplished with reference to Japan, and largely so with China. We no longer look upon Japan as a country hedged in and stowed away in utter seclusion, defying the very light to come in and make of them as a nation a happy and prosperous people, not merely in a worldly, much more so in a spiritual sense. Christianity has done a great work for Japan and whilst all that might have been looked upon as preparatory is passed, we now look forward to the time when no more missionaries need be sent from foreign countries to do missionary work, but when the nation will be a Christian nation won for Christ by Christianity which will be in so far, an answer to the many heartfelt prayers offered up continually to God, to hasten the time when the kingdoms of this world will have become the kingdoms of our Lord and his Christ.

This, we verily believe will be near at hand for Japan.

China has not been as free in welcoming the bearers of light and life. But, what power can withstand the mighty and all-powerful influence of the Gospel. It is not only the mighty power of him who exclaimed, "All power is given unto me," etc., but his work in the hands of his workers and vineyard laborers, bearing the very cup of salvation in his name is a work of irre-

pressible force and power. No one can withstand it; even though he for the present may feel sure of success, the victory will in the end be lost. So it has proved in the case of China. By and by the doors of that mighty empire were gradually being opened until to-day the work of the Lord is being done, and his name glorified. Missionaries are in the field. Missionary societies are operative and the darkness of heathenism which clung so long and fast to those gates, forbidding them to be thrown open to welcome Christianity to come in has lost its hold and the "King of glory" entered in.

In Corea, we have as some call it a "hermit nation." In that country a peculiar people. They not only opposed the introduction of Christianity, but hermit-like they likewise opposed all foreign civilization and commerce. They felt as though they could take care of themselves very nicely, without the helping hand of any one outside of themselves. Such sentiments smack somewhat barbaric, since, as one has said: "Isolation is the mother of barbarism." But, yet, we feel not as though we should lay that to their charge. It was just their way of doing it. Times, however, have changed. Missionaries are now within its bounds and although their work must be done somewhat secretly, it is done all the same and has had its telling effect upon that people. Besides this, Mrs. Ellis, an American lady, is physician to the Queen, and receives \$15,000 a year for her services. The United States government is the first to enter into treaty relations with Corea. On January 17th all the members of the Corean Embassy were presented to President Cleveland by the Secretary of State. "The members of the Embassy all wore elaborate costumes of silk and gold, with very tall, queer-shaped hats. Mr. Peck Chung Yang, the new Envoy, made a short speech, and was answered by a welcoming address from the President."

This treaty is indicative of great good and more rapid progress in the missionary work there. It is somewhat negative in its character at present, after a while it assumes a more positive form and the good work performed under discouragement and heaviness of heart and soul, will become more pleasant and easier. Thus the good work—the Lord's great work is being done. We need not be surprised, that heathen nations do cling so long and so tenaciously to the things which they have been taught and those also which they learned by example. Apart from losing our soul's salvation, were we to give up all that Christianity has given us and adopt their religion, it would require some time and a considerable amount of missionary work to accomplish it. In making a contrast like the above we are the better able to judge their case with more fairness. By and by the kingdoms of this world will be-

come the kingdoms of our Lord and his Christ. Let the good work go forward.

D. C. T.

Our Church Work.

For Reformed Church Messenger.
YAMAGATA.

A PLEA AND A PROPOSITION.

To the Church:—One year ago, Yamagata was a strange word to our ears. Some of us could not spell it *then*, but we can pronounce it *now*. It is as familiar in our homes to-day, as Tokio and Sendai. In this large town our missionary, the Rev. J. P. Moore, has charge of a flourishing Boys' School. Besides, he devotes all his spare hours to Evangelistic work, with unusual promise of success. I quote from a recent letter: "The only trouble is that my strength and time do not permit me to meet all the demands. I am quite sure there is need for another man here in Yamagata."

The present drift of sentiment among the missionaries abroad and the pastors at home is, "YAMAGATA OUGHT TO HAVE ANOTHER MISSIONARY FAMILY."

Ought to, means God's will. I am confident that the Church will quickly respond, "the will of the Lord be done."

If we delay much longer to furnish another family for Yamagata, we must grant the wish of the people there, and withdraw from the school. Such a step would be detrimental, if not suicidal, to our work in the empire. I heartily agree with a fellow member of the Board, who closes an earnest letter with these words, "If we do not improve the present golden opportunity, it may never return."

THE PROPOSITION.

If the Church will promise to pay into the treasury by May 1, 1888, the sum of \$1500 (the amount necessary for the outfit and fare of another missionary family), the Board will call a married man.

All contributors to this special fund will please send their pledges, *without the money*, to me at their earliest convenience.

Brethren; let there be no delay in this urgent matter. The Lord calls. The missionaries plead. The work demands it.

Very truly yours,
ALLEN R. BARTHOLOMEW,
Secretary.

Pottsville, Pa., March 1, 1888.

For Reformed Church Messenger.

FOREIGN MISSION NOTES.

PHOTOGRAPHS OF STUDENTS.

Nine students in the Theological Training School at Sendai are beneficiaries under the care of the mission. They have given pledges to continue for five years in the ministry of the United Church of Christ in Japan, besides furnishing financial security in the name of some responsible person.

All of the students have been

faithful, both in their studies and in their evangelistic work.

The secretary has four photographs on hand. He is anxious to find individuals, or societies, or Sunday-schools, who will promise sixty dollars per annum for four years for the support of one student. He will promptly send the name, age and picture, to any party who will in this way help to educate a native for the ministry of reconciliation.

Here is a call to make the best use of your money. You will not only save one soul, but make him an instrument under God for the salvation of many souls. Do not neglect this privilege. Who will join the Salem Bible class at Harrisburg and the Missionary society at Canal Winchester, Ohio?

AUTOGRAPH QUILT.

The society known as the "King's Daughters" of the St. Jacob's Reformed church of the New Lisbon charge, Ohio, are making an autograph quilt of the ministers of the Reformed Church. The card issued to all our pastors explains itself. The object is a praiseworthy one. This is no lottery scheme, no grab-bag project. It is a labor of love for foreign missions. If those brethren, who cannot see the point, will kindly forward the small sum of twenty-five cents with a velvet patch and their name embroidered on it, I can assure them, the result will be good.

There are more ways than one (though the old forgotten Scriptural way is the best) to raise means for the Lord's cause.

Let no one throw a wet blanket on a beautiful silk quilt. Lest some dear pastors have already thrown the card into the waste basket, and thereby lost the address, I will state it again:

Mrs. M. A. BAUMAN,
Teegarden, Columbiana Co., O.

AN APPEAL FOR YAMAGATA.

You have read it. Before the first day of April, I should have pledges for the whole amount, \$1,500. It can easily be done. Let those respond first and best, who realize this urgent call. Indeed, I have

already a pledge for FIFTY dollars from good Brother J. A. Hoffheins, Martinsburg, W. Va. Who will be the next? Who will be the last? For the sake of our promising mission field, I beseech you, brethren, do not allow this appeal to drag for months in the Church papers. Let there be one effort now, and the appeal will cease of itself. Send all pledges *without the money* to my address.

ALLEN R. BARTHOLOMEW, Sec'y.
Pottsville, Pa.

For Reformed Church Messenger.
BETHANY ORPHANS' HOME.

It is now nearly twenty-five years since this Home was started. In this time four orphans died in the Home; one, a little boy, while it was still located at Bridesburg. The

second death occurred in 1871; this was a boy, Franklin Beaver, from Chambersburg, Pa., and his body was taken there for burial; he died of bronchitis, or diphtheria. In 1879, Lyman Gerhard, a boy thirteen years of age, died of acute rheumatism. He was buried at the Host Church, in Berks County, near where his uncle resided. On February 20th, Annie B. Stung, aged eight years, died of congestion of the brain.

This is a remarkable record for an institution which, on an average, has about seventy-five children. When little Annie died the superintendent telegraphed to her former home in Cumberland County, asking whether the body should be taken there for burial, but he was instructed to bury at Womelsdorf.

The Home has no private burial place, and owned no lot in a cemetery. The superintendent selected a spot for a single grave in the cemetery of Zion's Church, Womelsdorf, thinking that perhaps the Home would some time purchase a lot, and the body could then be removed there. On Wednesday evening, after the grave had been made, Mr. Sam'l Gabel, of Womelsdorf, learning that the Home had no lot of its own in the cemetery, called on the superintendent and presented his private lot to the Home. It is a whole block, thirty-three feet square, really four ordinary lots. It is one of the most desirable lots on the whole of the new cemetery, right at the centre and on the brow of the hill. He had but recently purchased it at a high price, and no one was yet buried there.

The superintendent now holds the deed of the lot for the Home. Orders were at once given to have a new grave made, and there is where the remains of Annie now rest. The cemetery, about one mile distant, is plainly visible from the Home. Since we now have such a desirable lot, which has cost us nothing, could we not here raise a neat shaft to mark the spot where the orphans of the church, should any more die under similar circumstances as Annie did, are hereafter to be buried? We already have a little money towards this object.

The orphans had a birthday box, during the past year, which was recently opened, and in it were \$13.74. The children were undecided what to do with this money; but as soon as Annie died, and it was decided to bury her here, they all joined in the request that it be used for a little tombstone for her. One nice shaft in the center with the inscription, "Bethany Orphans' Home," and then simply small uniform head-stones for the graves is what we now have in mind for the lot, which was an acceptable gift at this time. The living must not be neglected, and no money intended for the use of the Home should be given for any other purpose; but there may be those who feel with us that it is not more than right and proper that the orphans' last resting-place upon earth should be properly marked.

ed, and thus their memory kept green in the hearts of those, throughout the church, who strive to serve the Master by doing good unto these little ones.

THOMAS M. YUNDT.
Womelsdorf, Pa., March, 1888.

For Reformed Church Messenger.
MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT
OF MISSIONS.

OUR MISSIONARY LEAFLETS.

Last November, by the kindness of several friends who gave the money, I published Leaflet No. 1, "Will you Help to do It?" for free distribution, and 5,500 have been scattered over about sixty charges. By Synods as follows, in round numbers: Eastern, 2,800; Pittsburgh, 1,300; Potomac, 1,400. Without a doubt more than a hundred other charges should have had them, but they were not ordered.

In February I published Leaflet No. 2, "What Our Sunday-schools can do for Home Missions," also for free distribution, mainly in the Sunday-schools, in order to secure a united effort at Easter to raise \$5,000 by 500 schools each giving at least \$10 to \$15 for our treasury. Of this Leaflet nearly 1,200 copies have been sent to pastors in the three Synods, with a special request to each pastor to use them in his school.

Without a doubt great good will come from this humble sowing of missionary seed. The Lord give increase to the planting and watering of pastors.

So soon as some one will send me \$10 for this purpose, I will publish a third Leaflet and send it out on its errand of light and love.

MY SECOND REPORT.

A week ago I reported that 72 pastors had pledged 70 Sunday-schools for \$10 and more each, toward the 500. Answers have since been received from 31, pledging 21 more schools, making now a total of 91. In very many cases the Easter alms of the congregations also are pledged for home missions.

If there is any one thing which more than another commends this 500 Sunday-school plan to pastors and people, it is the element of organization in it, bringing our forces *unitedly* to a common work and end.

Many of the answers are very earnest, hopeful and encouraging. Some quotations will be given in a week or two. Some of the pastors with regret say no, for one reason or another, even while their hearts say yes.

Two hundred more pastors should at once reply to the question, "Will your Sunday-school give at least \$10?" Please write, brethren.

Dozens of these have three or four schools, and the 500 can be had not by promising \$10 from the charge but only by \$10 from each school. Let all work together.

Correspondence.

For Reformed Church Messenger.
CHURCH UNION.

The subject of Church union is of universal interest. Almost every Church paper we pick up touches upon the subject, in one way or another. Two brother ministers conversing with each other, are apt, soon to refer to this subject. Any convention of ministers and laymen, will at some stage of their proceedings, pass resolutions on the subject of Church union and discuss the subject pro and con. It is a subject that claims more attention just now than it ever did before. It is indeed gratifying to the readers of the MESSENGER, that, through its columns, almost every week, the voice of some good brother is heard on this subject. Let the good work go on. It will bring fruit. This constant agitation is the repeated working of the soil to bring about its necessary conditions for the grain to grow.

There is one side to this problem, if problem it may be called, which has not been touched, and which I desire to bring before the readers of the MESSENGER. It is that phase of the subject, which has reference, perhaps, to the most practical part of Church union. Writers may theorize, or give the philosophical and christological side of the question, bringing it clearly and logically to the mind of the reader, and after all the reader might question the necessity of the contemplated Church union between certain denominations. He might reason that the time has passed when denominational lines were drawn, and hence no church now stands in the way of progress of any other church in a certain city. This is true in all well established cities in the East, which holds equally true in her country congregations.

There is no greater need for Church union any where than in the western States and territories, where every thing is to be moulded and formulated, where we have all elements of humanity thrown together into one chaotic mass. All churches, thus far, have followed, too much, the false policy, that they must follow their members, to every city and town, yea to every nook and corner, and establish churches. If two or three families can be found belonging to one denomination, it is thought a congregation of that peculiar denomination must be organized, and thus, not one, but every denomination, engages in the struggle for existence. The natural consequence of such a policy is, that a new town of a thousand or two inhabitants has from ten to twelve church organizations in it.

On account of the great enthusiasm, a few real estate men, or a few other energetic persons, can throw into a certain place, as a result, we have a town of 800 or 1,000 inhabitants in two years time, with perhaps six or eight churches under

the above policy. Of the 1,000 inhabitants at least one-half of them are mechanics, who during these two years have had constant employment. When there is no more call for houses the building boom stops and nearly all the mechanics are thrown out of employment. What are they to do? If they stay their families will soon be in want. They hear of other towns starting farther West, they move and go through a similar experience of two years, and the same church mistake is fallen into.

It can readily be seen that such towns will decrease in population before they have had a five years existence. And what is true of the towns must necessarily be true of the churches. Then comes a struggle for life; weak, discouraged and disheartened must become the remaining members, which, perhaps, is only relieved by the death of some of the churches, and some would say a "survival of the fittest" takes place; the number of churches is reduced to the number, the town should have had in the beginning under a better policy which can only be had in Church union. Our sister denominations have had the above experience time and again, and no doubt, by this time, are heartily tired of such experiments, which necessarily incurred much labor wasted, and money—the sacredly contributed mission money—lost.

But not alone in new towns is this want of Church union felt in the mission work. It is also seen in some of the older towns, where each denomination, finding a few members, insist on an organization, and the same errors are repeated. To further illustrate, let a few real examples be given. Take the town of Sterling in Rice county, Kansas, with about 2,000 inhabitants and nine or ten church organizations. This town is over-churched and its citizens consider it a heavy burden to try to support all these churches, most of which have church buildings, with large tracts of land and the country sparsely settled. The support cannot be looked for, from that direction, which we are accustomed to find in the eastern and thickly settled States.

The Reformed Church has a number of members in and around Sterling—one a graduate of Franklin and Marshall College, who was one of the originators of the town. Ten miles north of Sterling is Lyons, the county-seat, where we have a mission, now under the pastorate of Rev. Amos Casselman. It was thought by organizing a congregation in Sterling, the Lyons pastor could serve it. But by carefully examining the field and circumstances, it was deemed best not to do this, but instead allow the pastor to spend all his time in Lyons, which is larger than Sterling and with but two thirds as many churches. To this conclusion, the country members living between the two towns, readily consented, while

those living in Sterling, who have not already done so, will find homes in other churches.

Take another example of the city of Emporia, Kansas, with ten or twelve thousand people and twenty-four church organizations, with at least twenty church-buildings. Of these twenty-four congregations, about six, or one-fourth of the whole number can comfortably support a pastor, while the others mostly are missions and experience considerable difficulty in getting along. About fifteen pastors could do all the work called for at present in this city. What a saving of mission funds under Church union! This has been the cause of the struggle of our own mission which was organized in 1880, under the ministry of our worthy brother, Rev. J. G. Shoemaker. Many of our members, who are mechanics, have moved further West, some to the Pacific coast, leaving but a handful of members at present.

Church union is the only solution of this perplexing question. When once all denominations unite in managing their missionary operations in home and foreign field, on the principle of accomplishing the greatest good, with the least amount of funds, and fewer, but the best ministers in the field now occupied, it can readily be seen that with the same funds now used and the same number of missionaries employed, (I do not say the same men now in service, for in many instances more efficient men ought to be in the mission field) vast territories could be occupied which are now lying waste, and men, women and children who are now famishing for want of the bread of everlasting life, could be fed, and brought to a knowledge of the truth in Christ Jesus.

It is not likely that any Church will make a mistake, by beginning missionary operations in the large cities of the country. This on account of the rapid increase of and the stability of her population. As the population of cities increase new churches must be planted. This also can be accomplished best under Church union. Let the charge not be made that all this is only a matter of dollars and cents. Look at the large number of the servants of the Lord who could be used to good advantage in extending the kingdom on earth, who, under the present policy, are compelled to labor under great disadvantages and amid deep discouragements. After all it includes the whole missionary operation—missionaries and funds—and not only of one denomination but of all.

Aside from any organic Church union (for which we ought not to wait), Church union in the mission field could be carried on in another way. Every denomination employs a superintendent of missions in the West, or has a Bishop or presiding elder. Most denominations have one superintendent for each State and the need of such a servant of the Church is no longer

questioned. Let the different denominations instruct their superintendents to properly arrange the territory and towns among themselves, according to the means at hand, and the number of men who can be called into the field and well supported. Let the conclusions of such a convention of superintendents be published in all the Church papers, designating what new districts shall be under the direction of the respective churches. Such a course would no doubt influence the new comers to seek their own Church districts.

It may be asked, why cannot these superintendents make such arrangement without instruction? This can be answered, that each one feels he ought to do what the policy of his Church expects him to do, and that is to organize congregations wherever he can and wherever he receives proper encouragement. The different superintendents who have incidentally met in the cars are in favor of the above arrangement, but there must be unity of action. There are some few who by their actions rather than by their words, say, we are able to take care of ourselves and of our interests; do ye likewise if you can. This union in missionary operations would no doubt be a great step toward bringing all denominations into one body called The Church.

D. B. S.

For Reformed Church Messenger.
EGYPT CONGREGATION, LEHIGH COUNTY, PA.

It may be of interest to the readers of the REFORMED CHURCH MESSENGER to know the names of those who stand in the ranks of the ministry from this old congregation, also those who are now on the way to the ministry.

The Rev. S. A. Leinbach, now pastor of the Leesport charge, Berks county, Pa., has been instrumental in leading many a young man and member of that congregation on the road towards the ministry while he was pastor of the Egypt charge. He was personally interested. He paid a great deal of money himself for their support. He prevailed upon Classis to assist young men financially. He was my best friend while I was a beneficiary student at Franklin and Marshall College and at theological seminary. Here are some of the names who went into the ministry, and are on their way to do so prior and since the pastorate of Rev. S. A. Leinbach: A. J. G. Dubbs, D.D., J. H. Dubbs, D.D., L. D. Steckel, J. E. Freeman, F. S. Lindaman, Wm. H. Xanders, J. J. Crist.

Those confirmed by Rev. S. A. Leinbach are, Revs. Phaon S. Kohler, Ph. D., Sidney S. Kohler, A. M. Masonheimer, John George, Thos. Fenstermaker, O. P. Steckel, John O. Lindaman.

Those on the way to the ministry: Messrs. Oliver Schaeffer, Frantz, Lobach, Scheirer, Kohler. There may be others of whom I am not aware.

JOSEPH OF EGYPT
Weissport, Pa., Feb. 25, 1888.

The Family.

PRIZING THE CROSS.

If thou, impatient, do let slip thy cross,
Thou wilt not find it in this world again,
Nor in another; here, and here alone
Is given thee to suffer for God's sake.
In other worlds we shall more perfectly
Serve Him, and love Him, praise Him,
work for Him,
Grow nearer and nearer Him with all de-
light,
But then we shall not any more be called
To suffer, which is our appointment here.
Canst thou not suffer then one hour—or
two?
If He should call thee from thy cross to day,
Saying that it is finished!—that hard cross
of thine.

From which thou prayest deliverance,
Thinkest thou not some passion of regret
Would overcome thee? Thou wouldst say,
"So soon?
Let me go back, and suffer yet a while
More patiently—I have not yet praised
God."
And He might answer to thee—"Never
more.
All pain is done with." Whensoever it
comes,
That summons that we look for, it will seem
Soon, yea, too soon. Let us take heed in
time
That God may now be glorified in us;
And while we suffer, let us set our souls
To suffer perfectly; since this alone,
The suffering, which is this world's spe-
cial grace,
May here be perfected and left behind.

—From *Ugo Bassi's Sermon.*

IT WON'T DO.

BY LYDIA L. ROUSE.

"It won't do, Cynthia," said Mr. Amos Parker to his wife as they reached home after attending the regular Sabbath morning service. Regular service, we said, yet something out of the usual order had happened to disturb him.

"What won't do, Amos?"

"This everlasting cry of give, give. A man no more than shuts his purse before he must open it again. There is something to give to all the time; if it isn't one thing, it is another, and just so long as a man will stand this sort of thing, just so long he may. Just now it happens to be missionary money that is wanted, next Sunday it will be something else."

"Why, you have not given anything to the mission cause this year. Of course, you meant to give something?"

"Well, I gave pretty liberally last year, and I thought I would skip over this time. I'd like to know how a man is to lay up money for his old age if he can't keep a dollar by him."

"Now, Amos!" said Mrs. Parker reproachfully.

"Now, Amos, what?"

"Just this. Be a little more consistent when you speak. You gave only two dollars for missions last year, and you laid up a thousand."

"Well, if I manage to save something, that's my own business. If I am more saving than other folks, who but myself should be the gainer?"

"Say rather, that if God has bless-

ed you with more means than others you are under greater obligations to Him than others are."

"You always go against me, Cynthia. Supppse I gave all that you and the parson think I ought to give, who knows if the money sent to the mission cause ever reaches its destination?"

"Amos Parker! Are you not ashamed of yourself? I never thought I would hear you bring forward such an excuse."

"Why not? Money has been kept back, and once in awhile we hear of it. Who can tell how often it happens when we don't hear of it?"

"Will you please tell me of any investment that is perfectly secure against loss? Yet you do not lock your money up for fear of losing it. Now I calculate that if a man wants to invest his money where it will bring him a large interest he will do well to lay it out in the cause of Christ. 'There is that scattereth, yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.' Poverty in this life is bad enough, and while I would pray to be delivered from it, I would pray much more earnestly to be delivered from poverty in the life to come. You spoke about laying up money for your old age. You may not live to be old, and then you will not need it. But if you lay up your treasures in heaven you will surely need them sooner or later."

"I'll warrant I give more for missions than Deacon White does, and he is a richer man than I am."

"That does not prove you have done your whole duty. I suppose a man might get along without paying anything if he were mean enough. Indeed, I have heard of a man who was recommending religion in a meeting, and he said by way of argument, 'religion is a good thing, and it does not cost anything. Here I have been a member of the Church for ten years and it has not cost me one cent.' The minister followed this speech with the appropriate remark: 'God bless your stingy soul!'

"But, Amos, I was not speaking about giving to our own church, though you give less than you should. You ought to do more for the support of missionary work. We don't realize the privations and needs of our own home missionaries. Even if we give to the best of our ability we do little in comparison with those who leave home and friends and brave hardships and dangers to proclaim the Gospel of Christ."

Mrs. Parker spoke very earnestly, and her husband's manner softened as he replied:

"Well, well, Cynthia, if you feel so badly, I suppose you must have two dollars to give to the mission's cause this year."

His wife brightened a little, then said, "Look here, Amos, I want you to multiply that two by five."

Amos Parker shook his head, saying, "No, no, Cynthia, now you are going beyond all bounds."

"All bounds of what, Amos? Not the bounds of your ability, not the bounds of Christian love, not the bounds of the church's need, and certainly, not beyond the command: 'Go ye into all the world and preach the Gospel to every creature.'

"Since you quote that text, Cynthia, I must say that I think the support of foreign missionary work more binding than the support of home missions."

"Well, give to both. We are able. Let us not deceive ourselves by proposing to substitute one duty for another, and then, perhaps, neglect both. Give me ten dollars for home missions and then give to foreign missions just as much as your heart prompts you."

"No, Cynthia, you ask too much. Why are you so unusually anxious to give this year? I can't understand it."

"I will tell you why. I have had my eyes opened. The day before mother died we talked of the duty of giving. 'Cynthia,' she said, 'do you remember how you used to grudge your pennies to the missionary box?' I smiled, and she went on, 'How is it now that you can give dollars instead of pennies?' I winced a little, for I had paid almost no attention to your contributions. She saw my embarrassment, and she said, 'I fear you have forgotten what I tried to teach you. I am sorry that my words did not make a more lasting impression. I gave the little I had and gave it cheerfully, but, my child, as I lie here I feel both sorrow and shame because I did not do more for the cause of Christ.'

"I might have done more, I see it now. How often I think of that hymn:

"I gave my life for thee.
What hast thou given for me?"

"That is the question, Cynthia. What have I brought to him, what have I given to him?"

"She was very sad, and I wanted to comfort her, so I said, 'Perhaps eternity will show that you have brought more than one soul to him, and you have given him your own heart. Surely, he will not despise that gift. The Lord knows that you had no opportunity to give liberally. He knows that you have borne privation without murmuring and tried hard to do right. He will not withhold from you the praise he bestowed on another, 'She hath done what she could.'"

"Perhaps He will accept my poor endeavors. I hope so, I hope so. But, Cynthia, this view of the case will not answer for you. You have means, and you can do much more than I have done."

"I did not reply, for I was thinking of you. Mother read my thought and she said, 'Amos will not hinder your giving it if he knows that your heart is set upon it. Besides, he needs only to be convinced of his duty, and he will do it. Promise me that you will give to the spread of the Gospel as the Lord gives you strength and prosperity.'"

"It was a good deal to promise, and I hesitated a moment. Great tears stood in her dim faded eyes, and I answered, 'I will, mother, I will.'"

"God bless you, Cynthia, for I know if you give your promise you will fulfil it," said mother, and she looked so satisfied that I repeated the promise in my heart.

You may easily imagine how her words came back to me the following day as I stood beside her helpless form. 'How could she have done more?' I said aloud. I remembered all her little sacrifices, and I thought if she had reason to reproach herself because she had not done more for the spread of the Gospel, there was no excuse for me. I made a solemn vow that from that day I would do more for the Master, that I would not be like those of whom he spoke when he said, 'I know thy works, that thou hast a name, that thou livest and art dead!' I thought of all our means, that we have not even the excuse of laying up wealth for our children."

Here Mrs. Parker stopped suddenly and wiped her eyes, and Mr. Parker's head bent low, for both were thinking of the bright little son who had once been their joy.

A moment later Mrs. Parker continued: "Since mother's death I have saved as much as possible of the money you have given me. I shall give it to the mission fund, together with the sum you give me now, and please, Amos, let it be no less than I asked for."

Amos Parker scraped his throat to clear away the huskiness, then asked, "How much have you saved?"

Very slowly came the words, "Fifty dollars."

"Then I will not be outdone by you, Cynthia, I will add fifty dollars more."

In her joy and surprise Cynthia Parker put her arms around her husband's neck and gave him a hearty kiss. He was not a little touched by such an expression of her gratitude, but wishing to appear unmoved, he said, "There, there, Cynthia, that will do. Ain't we going to have any dinner to-day?"

—Christian Intelligencer.

NEATNESS IN WOMAN.

A woman may be handsome or remarkably attractive in various ways, but if she is not personally neat she cannot hope to win admiration. Fine clothes will not conceal the slattern. A young woman with her hair always in disorder and her clothes hanging about her as if suspended from a prop, is always repulsive. Slattern is written on her person from the crown of her head to the soles of her feet, and if she wins a husband he will in all probability turn out either an idle fool or a drunken ruffian. The bringing up of daughters to be able to work, act, and talk like honest, sensible young women is the especial task of all mothers, and in the industrial ranks there is imposed also the prime obligation of learning to respect household work for its own sake and the comfort and happiness it will bring in the future. Housework is a drudgery, but it must be done by somebody, and had better be well than ill done.—Ex.

Youth's Department.

A CHILD'S THOUGHT OF GOD.

They say our God lives very high!
But if you look above the pines,
You cannot see our God. And why?
And if you dig down in the mines,
You never see Him in the gold,
Though from Him all that's glory shines.

God is so good, He wears a fold
Of heaven and earth across His face—
Like secrets kept, for love, untold.

But still I feel that His embrace
Slides down by thrills, through all things
made.

Through sight and sounds of every place.

As if my tender mother laid

On my shut lids her kisses' pressure,
Half-waking me at night, and said,

"Who kissed you through the dark, dear
guesser?"

—Elizabeth B. Browning.

JIMMIE'S CHOICE.

BY S. P. W.

Four little boys had come to spend
an afternoon with me. They had
enjoyed a game of romps in my lit-
tle yard, and were resting awhile at
the front railing, while with busy
brains and tongues, they were plan-
ning for their future lives. They
were not more than six or eight
years old, but do not you, my little
readers, often think and talk about
"What will I do when I am a
man?"

I sat by my parlor window to
keep an eye on my little visitors
and see how I might best give them
a good time in case their own re-
sources failed.

And as I sat, I listened to their
busy, happy talk.

One and all were planning how
they should gain what they thought
would make them happiest.

"I mean to have a great deal of
land; my father owns all Belle-
view," said one.

"I will have horses and dogs and
guns," was the wish of another.

"And I mean to be a jeweller,
and then I will have watches and
chains without buying them," said a
third.

The little fellow had only seen
one side of the jeweller's life, that
of selling, and had not thought how
he got them to sell.

And so each wished for riches.
After awhile I called them to me
and asked, "Boys, do you think
riches are what would surely make
you happy?"

Then their bright eyes grew
thoughtful, and little Jimmie, the
most impulsive, the merriest of them
all, with great earnestness replied:

"No, Miss Sarah, I would be
afraid to be rich, for fear I would
love my riches more than I would
love God."

I think his mother must have read
to him the story of the Young Ruler,
who, though he seemed very
earnest "to inherit the kingdom of
God," yet went away from Jesus
sorrowful when Jesus, who saw how
much he loved his "great posses-
sions," bade him "sell them, and
give to the poor."

Sometimes now Jesus calls his
children to give up their homes and
friends, and go where he sends
them to do work for him.

Jesus himself "when he was rich
became poor that he might make
many rich," by giving them a title
to an inheritance in heaven, and he
tells us that we must be willing to
deny ourselves that we may serve
him and our fellow-creatures.

Jimmie had the right feeling. We
ought to be afraid of loving any-
thing more than we love God.

If God should give you riches you
may make them a source of great
good to yourself and others, if only
you love Him who gives more than
the gift. But do not forget that
the *love* of money is the root of all
evil. To none of these dear boys
was great riches given, but two of
them have for many years been
preaching about Jesus' great love to
sinful men, and two of them have,
I hope, found that a heavenly home
has greater joys than any earthly
one.

TRUST HIM ANYWAY.

Mabel and Edith were sisters and
loved each other—as all sisters
should. They were also beloved by
all who knew them; for they had
learned the secret of true happiness
—they had given their hearts to
the Saviour, and were trusting in
him. One day, as they were looking
up some of their favorite texts
on prayer, Mabel asked:

"Edith, what would you do if you
should call upon Jesus, and he did
not answer you?"

"I should keep asking," replied
Edith.

"But suppose he should never an-
swer you?" said Mabel.

"Then I should trust him any-
way."

THE NEST OF GOLD.

Percy Dale was a dear, pink-and-
white little boy, with a tangle of
golden ringlets so long and silky
that strangers often stopped him on
the street to admire them. He
wouldn't have cared, only they
sometimes stroked his head and
called him a "sweet little girl." Now
Percy loved little girls; but to
be called a girl himself was not at
all to his liking. It always sent
him running to his mamma to beg
her to cut off the dreadful curls that
made people say he was "a little
girl-boy."

"O no, no, darling; mamma
can't shear her pet lamb," she an-
swered with a kiss; "but by and by
we'll ask Miss Olive to do it."

"By and by" was slow in com-
ing, and Percy's fourth birthday
found him with curls longer and
lovelier than ever. That morning,
as he swung on the gate, an old
lady passing said to him smilingly:

"Won't you sell me your beauti-
ful bright curls, little miss? My
little granddaughter hasn't any."

"Little miss, indeed!" The
words nearly broke Percy's heart.
He dragged his apron up over the

hated ringlets, and held it close till
the lady had gone. Then he hopped
down from the gate, his eyes
shining with a happy thought. He
would stop people from calling him
names! He would run across the
street by himself, and ask Miss
Olive to cut his hair off so short that
every body'd know he wasn't a
girl! As it happened, his mamma
had lately said to Miss Olive that
one of these days his curls must be
clipped; so when the little fellow
told his errand, Miss Olive at once
pinned a towel about his neck, and
snip, snip, went her big shears
through his wavy mane. She put
the longest curls in a paper box for
Percy to carry home, and, not being
a very tidy woman, she threw the
rest of them out of the back win-
dow into the yard. These were
spied by two yellow birds about to
set up housekeeping, and carried off
tress by tress to the lilac-trees in the
garden. There the birds wove them
into the daintiest golden nest that
ever was seen. In this they reared
a thriving little family, and when
the cold winds came and they all
flitted away to the sunny South,
Miss Olive brought the empty nest
to Percy's mamma, who has kept it
to this day."—*Penn Shirley*.

HAD AN EYE ON HIM.

"That young Brown has become
a Christian, has he?" So said one
business man to another.

"Yes, I heard so."

"Well, I'll have my eye on him
to see if he holds out. I want a
trustworthy young man in my store.
They are hard to find. If this is the
real thing with him, he will be just
the man I want. I've kept my eye
on him ever since I heard of it. I'm
watching him closely."

So young Brown went in and out
of the store, and up and down the
street. He mixed with his old asso-
ciates, and all the time Mr. Todd
had an eye upon him. He watched
how the young man bore the sneer
of being "one of the saints;" if he
stood up manfully for his new Mas-
ter, and was not afraid to show his
colors. Although Mr. Todd took
rides, went to church, or did what
he pleased on Sunday, he was glad
to see that Brown rested on the Sab-
bath day and hallowed it. Though
the Wednesday-evening bell never
drew the merchant to prayer-meeting,
he watched to see if Brown
passed by. Sometimes he said:

"Where are you going, Brown?"
and always received the prompt an-
swer:

"To prayer-meeting."

Brown's father and his teacher
were both questioned as to how the
lad was getting on.

For a year or more Todd's eyes
were on Brown. Then he said to
himself:

"He'll do. He is a real Christian.
I can trust him. I can afford to pay
him. He shall have a good place
in my store."

Thus, young Christians, others
watch to see if you are true, if you'll

do for places of trust. The world
has its cold calculating eye on you,
to see if your religion is real, or if
you are just ready to turn back.
The work is pleasant and the pay
good. These places may be for you
when, through His strength, you
have proved yourself true.

Fix an eye on Him, and he will
keep you in the way.—*Selected*.

LET HIM HAVE MY PILLOW.

A little boy was reading to his
mother in the New Testament, and
when he came to the words, "The
foxes have holes, and the birds of
the air have nests, but the Son of
Man hath not where to lay his head,"
his eyes filled with tears, and at last
he sobbed aloud.

His mother inquired what was the
matter, when, as well as his sobs
would let him, he said: "I am
sure, mamma, if I had been there, I
would have given him my pillow!"

Pleasantries.

"Speaking about the artist who
painted fruit so naturally that the
birds came and pecked at it," said a
fat reporter, "I drew a hen that was
so true to life that after
the editor threw it into the waste
basket it lay there."

A Boston family went off on a vaca-
tion, and the neighbors saw a cat
in the window and heard it mew
piteously. The Humane Society
broke into the house and rescued it
from starvation. It was a plaster of
Paris cat.—*Detroit Free Press*.

"Do you find the people indi-
gent?" asked a clergyman of a
wealthy member of his church who
had been calling on some very poor
families.—"Oh dear, no!" answered
the lady, "they were respectable,
but poor as poverty."

"Ma," said Bobby, after a
thoughtful silence, "do you know
that I don't believe Santa Claus is
really as good as he is cracked up to
be?" Why, Bobby, what makes
you think that?" "Because he
gives his nicest presents to little
boys and girls that have rich pas."

It was lately said of a self-suffi-
cient reformer in words that many
persons might well lay to heart:
And so every day he gave the Almighty
Advice which he deemed of great worth;

And his wife took in sewing
To keep things a-going,
While he superintended the earth.

Artist: "Before we begin, I would
like to inquire if your taste inclines
to figures or landscape?" Genius
from the country: "Oh, I graduated
in figgerin' at Hominy school-house,
been clear through higher 'rithmetic,
an' stood my zamination, an' I guess
if you don't keer, I'll go to drawin'
landscapes."—*Harper's Bazaar*.

NOTICE.

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THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

WEDNESDAY, MARCH 14, 1888.

JESUS IN THE TEMPLE.

Christ proclaimed his kingly character by his triumphant entry into Jerusalem on Sunday, and he continued to manifest it in his bearing and to assert it in words, as opportunities presented themselves during the following days of the week. When he entered the temple on Monday morning he proceeded to cleanse it once more by driving out the traders with a majesty of command, a vigor in his gesture, and a fire in his eye which none could resist. It was his Father's house in which he, as Son and heir, had authority. The sacred ground being thus purified by the removal of what was offensive to every religious person, Christ proceeds to teach the people that gathered around him, as their Prophet-King. Presently the crowd opens the way for a stately party moving from the inner to the outer court of the temple, where Christ was teaching, probably in Solomon's Porch, consisting of the chief priests, scribes and elders; that is, the representatives or heads of the twenty-four courses of priests, venerable-looking fathers in the church, and many of them learned men in the city. They were dressed in their priestly robes, or other costly attire, and when they paused in their procession in front of Christ, they must, by their appearance, have made an impression on the minds of the people. Whilst Christ was out on the Mount of Olives during the preceding night, engaged in prayer, they were plotting within the precincts of the temple how they might destroy him, or break his influence over the people. Scanned more carefully in their faces, they were a sorry-looking set, cold and hard as metal, with an affected solemnity about them as if weighed down by a load of responsibilities but with scarcely a ray of humanity in their eyes or countenances. Christ looked at them with infinite benignity and self-possession, with his sharp glance at once piercing through their hollow pretensions. They had apparently come to ask him only a simple question!

Christ answered them indirectly but courteously, by asking them another question. They could not, however, as they falsely alleged, tell whence the baptism of John was, whether from heaven or of men. They were afraid to answer in one way or the other. There this

pompous parade of pretended learning and sanctity stood, exposed to the gaze of the unsophisticated crowd, stripped of all their pretensions; and there Christ stood also. Sudden retreat, however desirable, was impossible, and so Christ delivered to them the parable of the two sons, with a few comments, which they could easily understand was for their benefit. This was followed by the parables of the wicked husbandmen and the marriage supper, which were intended for friends and foes, and for the world in all ages.

After this there were no more pompous processions to overawe Christ in his work, and the people heard him gladly. The Scribes, Pharisees, Sadducees and Herodians, however, undertook the perilous task of asking questions, apparently on their own responsibility, but no doubt at the instigation of the chief priests, or Sanhedrim; but they, too, were just as signally foiled in their attempts to entrap him in his words. Then, as no one durst ask him any further questions, the time had arrived for him to ask the Pharisees some leading questions that lay at the foundation of all others. "What think ye," he said, "of Christ? And whose son is he?" They could not say he was the son of David, but they could not tell why David called him his Lord. It is the old difficulty, the stumbling-block in the way of unbelievers generally. It is the stone upon which they first fall, and then that by which they are ground to powder afterwards; the stone which they reject, that becomes the chief corner-stone. Assuming an air of superior wisdom, they are prone to ask many things of Christ through his Church, to suggest difficulties and contradictions in its teachings, and if possible turn away the multitude of simple-minded people from listening to him who spake as never man spake. This is done, alas, in our day by some of the chief priests, the Hierophants in the temple of science and philosophy. Their questions are answered, and when the open mystery of Christ's person is set forth before them, they see it not. Alas! Alas!

Under the circumstances it became necessary for Jesus to assert himself more fully, so that there might be no mistake about the matter. As on the Mount in Galilee, he had pronounced eight blessings on his followers, so here, openly and publicly in the temple, he pronounces eight woes, and fearful ones, also, upon his enemies at Jerusalem, and upon all unbelievers like them down to the end of time. In his own way he also answered the question which the Pharisees could not, or perhaps did not wish to answer. Just before he left the temple he cried, that is, spoke in a loud voice so as to be heard by all: "He that believeth on me, believeth on him that sent me; and he that seeth me seeth him that sent me." (John 12:14.) Most wonderful words were these! They

can mean nothing else but that the great God, the Father of all men, was here present in our human nature, and in the person of his Son, so as to be visible to the eye of faith. Under this view, he could well say that he was the light of the world and that every one believing on him should not sit in darkness, but have the light of life. Having said these words, which may be regarded as his farewell address to the temple; to the old dispensation and to all who cling to it for hope, with a sad heart, he went out with his disciples to the Mount of Olives, on Tuesday evening, to spend the rest of his time on earth in seclusion with his disciples. His work in the temple was finished, and for the truth of his words he was prepared to die. They throw much light on his sufferings, without which his death itself must have been only an ordinary death, without any saving virtue. How much better now we, who occupy our present vantage ground, may see in Christ as he descends the vale of suffering and death, the concrete purpose of God, to save mankind, going into actual fulfilment.

Professor Kirchoff, of Halle, Germany, estimates that the Chinese language is spoken by over 400,000,000 people; the Hindustani, by over 100,000,000; the English, by about 100,000,000; the Russian, by over 70,000,000; the German, by 57,000,000; and the Spanish, by 47,000,000. One hundred years ago the English was spoken, probably, by less than one-third who now use it; now it is heard in all parts of the world, wherever the Sun rises and sets; and in the course of another hundred years from this it will be practically the language of our planet—if the world continues to move forward as it did during the last century—with the Anglo-Saxon at the front.

ON THE MOUNT OF OLIVES.

The two days, Wednesday and Thursday, spent by Christ with his disciples on the Mount of Olives, constituted the sunset of his earthly life. It gave him the true mystical lore, and the shadows of coming events in the stupendous future, now present to his mind, gathered around him. Before him lay Jerusalem, the holy city, a most imposing pageant, with a history running back of it into a remote antiquity, always in its way, his instrument of unfolding the grand purpose of God. His days were numbered, and it was doomed to pass away. With the severity of an inexorable judge, Christ had pronounced a burning torrent of woes upon the blind leaders at Jerusalem who were leading the blind to destruction; but when the last words of the fearful sentence had been uttered, he relaxes into the truly human being that he was, as he thinks of Jerusalem, and in language of inimitable pathos he gave utterance to his last words in the temple: "O Jerusalem,

Jerusalem, thou that killest the prophets and stonest them that are sent to thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate!" (Matt. 23:37.)

Awakened from their characteristic stupor by words such as these, the disciples came to him privately, as he sat upon the Mount of Olives, and inquired about the approaching catastrophe, about his coming, and the end of the world. Then this was his opportunity to speak of these things. The future lay before him, not so much in the order of events following one another in historical sequence, but rather as a vast panorama in which they are portrayed in juxtaposition. First he speaks of wars and rumors of wars, of fearful distress everywhere, of famines, pestilences and earthquakes in divers places, and of the final destruction of Jerusalem, when the abomination of desolation should stand in the temple, where it ought not to stand. Then passing beyond the scenes which would soon be witnessed with the eye from the Mount where he was sitting, he describes the end of the world, portrays the scenes of the judgment day, the destruction of the wicked, the glorification of the saints, and his coming as the Son of Man, with all the holy angels, to sit upon the throne of his glory. With such graphic language, which necessarily had to be, in a great measure, figurative, Christ lays open the substance, the reality, the truth of history, and places himself in his true relation to it as its central authority, its supreme Ruler and Judge. Such a revelation of himself as this was best adapted to the inner circle of his disciples. The Jews were not prepared to receive it nor endure it. Even upon the disciples at the time it made only a feeble impression. Subsequently, however, it was revived in their minds and by them transmitted to after ages, so that it might confront men everywhere as a living truth. In admirable connection with his discourses on Scriptural eschatology, Christ delivered the beautiful parables, of the five talents and the ten virgins. They are in fact inferences or practical applications of the solemn truth, which he had enunciated. If all must soon appear before the judgment seat of Jesus, then all alike should watch and like the wise virgins, have oil in their lamps, so that they may be prepared to meet the bridegroom. If in the hereafter we must give an account of our actions in this life, we should be instant in season and out of season to improve the talents allotted to us, whether they be few or many. Parables and miracles are always most impressive when studied in their connection.

At the present day the supreme authority of Christ is acknowledged more or less wherever the Gospel is preached. But how feeble is the power which it exerts upon

many, who are no more affected by it than the Jerusalemites of old. Christians too are prone to be drowsy at times, even though the great Judge stands at the door. It will therefore be a great benefit to them if during this passion period, when their sympathies are enlisted in our suffering Redeemer, they turn their thoughts inwardly and sometimes ask themselves the questions, What think ye of Christ? and whose Son is he?

THOUGHTS FOR LENT.

A small volume, with which the readers of the MESSENGER are presumed to be familiar, says in one place that "even the holiest men, while in this life, have only small beginnings of the obedience," which is required of us. The class of persons here described necessarily includes the Christian ministry, for if there are holy men anywhere they ought to be found within its ranks, and not exclusively among the laity, as a matter of course. No one acquainted with the ways of the world can fail to feel the difference in the atmosphere when he gets among ministers engaged with all their hearts in the service of Christ. But, according to the authority just quoted, they at best have made only a beginning of that obedience which is required by the perfect and holy law of the Lord. The best among them will always freely acknowledge that they are mere earthen vessels. They are fallible men like others; sometimes they err in judgment both as it regards the ends to be reached as well as the means to secure them; and sometimes like Jonah, moved to a certain extent by the Spirit of God, they are willing to do something, but not what God directs them to do. As in the case of Jonah, however, their sins are often overruled for good. Errors and heresies may flow from their pens, which for a time produce confusion or strife; but the Church outlives them and the truth afterwards becomes better fortified than before. As therefore there is room for a higher degree of holiness in the ministry, it must be just as much so among the members of the Church. Together both of us should then humble ourselves at a throne of grace, and during this solemn season of Lent, endeavor to rise up as on eagles' wings to a higher state of communion and fellowship with the Spirit of Christ.

GAMBLING.

In a sermon upon "Gambling," recently delivered by the Rev. A. H. Studebaker in the First English Lutheran Church, Baltimore, Md., after an appropriate introduction and a discussion of the subject as to its causes, the main one being the desire for wealth, he makes some very pointed remarks touching the variety of forms in which this desire or passion finds expression, speaking very plainly of the prevalence of the vice in churches. He says:

"Even the children are catered to, and the spark is early implanted in their souls. There is the prize package of candy and pop-corn, and a couple of pennies suffices to make the investment, and the gambling idea, that something can be got for nothing, has its birth. By and by he plays marbles 'for keeps,' or 'pecks eggs' at Easter time, and later buys a pool ticket on some race or ball game. Then he plays 'crap' or pool for the cigarettes or cigars. Then he plays a small game, with a nickel for a limit. Then he 'bucks the tiger,' and is posted as to the mysteries of our fascinating and distinctly American game of 'poker,' and thus on and on until the inevitable end is reached, and Satan claims his own as soon as the law and the prison have had their day. As one of the judges of the Supreme Court of Kentucky said: 'Every new loss is an inducement to a new venture, and filled with vain hope of recovering what is lost, the unthinking victim is led on, from step to step, until he finds it impossible to regain his ground, and he gradually sinks into a miserable outcast, or by a bold and still more guilty effort, plunges at once into that gulf where he hopes for protection from the stings of conscience, a refuge from the reproaches of the world, and oblivion from existence.' The accursed thing is not even kept out of some churches, to their shame and everlasting disgrace be it said. Of all forms of gambling, this is the most despicable, that seeks to cover its death with the cloak of religion. The church or the charity which cannot live without 'grab-bags,' and 'fish ponds,' and 'ring-cakes,' and 'wheels of fortune,' and 'raffles,' had better die at once. Its funeral would be more to its credit than continued life at such a price. The claims of the sick, the aged, the widow and the orphan are brought forward to invest the lottery with the robes of charity, and ladies gamble for gloves and dinners and dresses, as well as money, and we have fallen upon such degenerate times that this is smiled at, instead of being condemned. Stocks, wheat, oil, pork, corn—anything is used as a base for the exercise of this fever. The buying and selling on 'margins,' so common in all our cities, is a plain gamble, a mere betting that the article will rise or fall, as the case may be, within thirty or sixty days, without any intention on the part of buyer or seller of receiving or delivering any goods whatever, but merely paying the advance in price or receiving the fall, as the case may be. No wonder that we have ceased to detest gambling as a crime!"

"Gambling is not an honest transaction—not clean money. It renders no equivalent for what it takes. The wickedness of the man who can plead amusement as a reason for robbing a neighbor is phenomenal. That there is a mutual agreement that it shall be so makes no difference whatever. No agreement can make stealing and cheating lawful and honest. You may agree all you please, but it will not make profanity and adultery and false witness and arson and murder right. The design of gambling is to help one person to get another's property without giving him value for it. If your opponent wins, he is a thief; if you win, you are a thief. There is nothing to be said in favor of this vice. It is always associated with other vices, is the friend of all evil, the parent of crime, the forerunner of impoverishment, defying divine and human law. Leave it alone!"

From the Synods.

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CHURCH WORK.

When one becomes a member of the Church he enlists in the service of Christ. That word, service, should be carefully considered. The Master demands something of us. We are to be active in his cause. We are to be employed under his direction. We are to exert ourselves for his honor. We are to work in his vineyard. We are to be engaged in his service. The church member who understands this, and acts upon it from the beginning, is quite a different person, and of very much more value to the Church than one who regards it as his mission to receive benefits rather than to confer them.

There is, no doubt, truth in the representation of the congregation or pastoral charge as a field which the minister, as a husbandman, is to cultivate. It is a vineyard which he is to dress and keep. It is a flock of which he is to be the shepherd. We are to feed the flock of Christ over which the Holy Ghost hath made us overseers. In this case the members are plants or vines which the pastor and his officers are to care for. We are to see to it that they are rightly trained and amply protected and defended. They are sheep which we are to watch over and to furnish with proper shelter and food. These figures are Scriptural and there is much beauty and force in the truths which they embody.

But there is another side of the subject which is fully as important as this, another set of truths upon which at least equal stress should be laid.

A prominent pastor in New York lately said that he had ceased to speak of his congregation as his field, and had begun to speak of them as his force. What a beautiful idea that is! It brings to our minds the picture of a factory or a rolling mill or a company of laboring men, strong, skillful and active, or of an organized body of soldiers. In this case the minister and officers are to direct the energies of their people, find them work suited to their capacities, and urge and cheer them on in the accomplishment of their appointed tasks. There is certainly an important truth presented in this way of representing the matter; and in this age of the Church much stress should be laid upon this truth.

It is not only what we become, under the influence of divine grace, but also what we do for Christ and his kingdom, that will be taken into account when our final destiny is determined. We shall be judged according to the deeds done in the body. It is true, we should try to

develop good and worthy characters; but what we do has a most important influence upon our characters. The way to become interested in sacred things is to give our time and talents to the promotion of sacred objects. The way to have the heart filled with charitable emotions is to seek out the needy and distressed and relieve their wants. The way to cultivate love for Christ is to sacrifice one's substance and oneself in the service of Christ. The highest type of Christian character can only be attained by the highest devotion to Christian work.

But what can the ordinary member of the Church find to do? The minister conducts the services. The officers consult and legislate and collect the money necessary to carry on the work. What is there left, to which others can devote themselves?

It needs but a moment's study, we may reply, to discover many things which all can work at. Each one, for example, can be in his place in the house of God at the stated services. But is this Church work? It is sometimes very laborious to get to the Church, especially when the weather is unfavorable, the roads bad and the distance great. On this account we might perhaps be justified in calling it work. And it should not be looked upon as something done merely for our own sakes. We can help others by being regularly in our places in the sanctuary. It will inspire the pastor to preach better. It will encourage our fellow-members. It will induce some to attend church who would hardly do so otherwise. Many who have no definite church-attachment, go where the crowd goes; and the crowd that goes to any particular church at stated times will certainly be twice as great if all the members attend than it would be if half of them should remain at home or stray off elsewhere. It is possible then to attend church, not only for our own sakes, but to help forward the work and to do good to others. This is a much higher motive than the other and has a much better influence upon our own Christian culture.

"Who sweeps a room as for Thy cause
Makes that and the action fine."

There is work for the church member in the Sabbath-school, in the prayer meeting, in the temperance organization, and in the missionary society. There are coats and garments to be made for the widow and the orphan now, as well as in the days of Dorcas. Churches are to be built; and this is a work to which all can lend a hand. The work of the Church, at home and abroad, is to be supported by regular contributions; and all can earn something, in some way or other, and give it to make this feature of the Church's work successful. We can recommend the Gospel by our lips and lives. A word in season to one outside Christ's fold may have the effect of directing his attention to the importance of union with the Church; and such a word often comes with more force from a layman than from an officer. The fact is, ways of making ourselves useful in the church crowd upon us when we once begin to think about it. We need only look around us, if we are in earnest, and the work will rise to our hand on all sides. Let us, each and all, do what we can. It will have a most salutary effect upon our lives, and it will not go unrewarded at last.

Poetry.

ONE BY ONE.

One by one we go,
Into the sweetness none may know.
Not pressing through the portals of the
celestial town,
An army of fresh immortals, by the Lord
of battles won;
But one by one we come
To the gate of the heavenly home;
That all the powers of heaven may shout
aloud to God,
As each new robe of life is given, bought
by the Master's blood;
And the heavenly raptures dawn
On the pilgrims, one by one;
That to each the voice of the Father may
thrill in welcome sweet,
And around each the angels gather, with
songs, on the shining street,
As one by one we go,
To the glory none may know.

Personal.

Mary Howitt died at Rome, in her 89th year. She had become a Roman Catholic in her old age.

Mr. Austin Corbin, President of the Reading Railroad, has contributed \$20,000 to relieve the sufferings of the miners in the coal regions of Pennsylvania, who have been upon a strike.

Mrs. Harriet Beecher Stowe takes more interest in the ministerial work of her son, the Rev. Charles Stowe, of Hartford, than in any thing else in the world. She never fails to hear his Sunday morning sermon.

The Rev. Dr. E. S. Porter, first pastor of the First Reformed church, Williamsburg, died on Monday morning, February 27th, at his country residence, at Claverack, on the Hudson. He had occupied the pulpit about thirty-four years. In 1852 he was appointed editor of the *Christian Intelligencer*.

Lord Nelson had a striking portrait of himself painted during his Turkish residence, at the suggestion of the Sultan Selim III. It has recently been especially noticed in the Treasury at Constantinople by an English resident and a copy of it is now being made for the Queen, by order of the present Sultan.

George H. Corliss, the well-known mechanical engineer and inventor, died February 21st, in Providence, R. I., of paralysis of the heart. Visitors to the Centennial Exposition in Philadelphia will remember the great engine in Machinery Hall which bore his name and was the motive power for all the machinery in the building.

Science and Art.

Electricity is being used to purify sewage. It produces a chemical change by which the solid matter comes to the surface and pure water flows off.

According to *Engineering* some recent investigations of the subject of belt capacity by Mr. Otto Gehrken, of Hamburg, indicate that the strain per inch of width may be 55 pounds at high speeds, such as 2000 feet per minute, but at slower belt speeds the strain should be reduced to 40 pounds.

It seems that "dry rot," the enemy of builders, is a sort of contagious disease. Good authorities state that it can be carried by saws and other tools which have been in contact with infected woods, and that such transmission and impregnation is often the cause of the mysteriously rapid decay of originally sound timbers.

The last year has seen a wonderful

growth in electric railways. There are now in the United States over eighty miles of road on which the motive power is electricity. Eighteen towns have plants in operation, in lengths varying from one to eleven miles. Contracts have been made for roads, and they are now being constructed in seventeen other towns, and there are fifty-nine projected roads.

Items of Interest.

Since prohibition has been enforced in Kansas, church membership has, it is said, increased from ten to forty percent.

A curiosity in nest-building was found by Mrs. Stephen Murray, of Henrietta, recently. The foundation of the nest is made of small twigs, and is all in one section, but there are two nests, separated from each other by a partition of horse hair. In this twin nest two broods of American sparrows were raised, belonging to two different birds.—*Rochester Democrat*.

Virginia Taylor Lewis, of Maryland, has informed Congress through Representative Rayner that she is the owner of the sword worn by General George Washington when he resigned his commission at Annapolis, December 23, 1783, and that she will sell the same to the government at a price to be fixed by Congress.

It is a curious fact that wasps' nests sometimes take fire, as is supposed by the chemical action of the wax upon the material of which the nest is composed. Undoubtedly many fires of unknown origin in hay-stacks and farm buildings may thus be accounted for.

The mean height of the land above sea level, according to Mr. John Murray, is 2250 feet, and the mean depth of the ocean is 12,480 feet. Only 2 per cent. of the sea is included inside a depth of 500 fathoms, while 75 per cent. lies between 500 and 3000 fathoms. If the land should roll into the hollows the sea would roll over the earth's crust to a uniform depth of two miles.

Hints and Recipes.

The way to make sauce piquant is to grate finely a tablespoonful of horseradish and mix it well with three tablespoonsfuls of cream or good milk, one teaspoonful of mixed mustard, a tablespoonful of vinegar, salt and pounded sugar to taste. Set this on ice till wanted.

The following is recommended as an efficient means of removing particles from the eye: Make a loop by doubling a horse hair. Raise the lid of the eye in which is the foreign particle; slip the loop over it, and placing the lid in contact with the eyeball, withdraw the loop, and the particle will be drawn out with it.

Breaded potatoes are prepared in this way: Boil potatoes in their skins until done, but not too soft. Peel them, cut them in thick slices, dip them in beaten egg and roll them in fine bread or zweiback crumbs. Fry the slices in hot butter or drippings until they are a golden brown and serve.

Farm and Garden.

Professor Roberts, of Cornell University, says that a cow that makes six pounds of butter a week on cold water will make seven pounds if the water be warmed.

The ground for carrots and parsnips should be free from small stones. The best soil is a light sandy loam. The roots would grow forked and irregular if they should meet with obstructions in the soil.

Pigeons can be confined in yards made of 2-inch wire mesh, the sides and tops

covered, so as to prevent hawks, cats and rats from entering. A covered space 20x50 feet will allow room for 50 pigeons. At one end a house with suitable nests should be provided.

Provision should now be made for such field and garden seeds, and plants, shrubs, and trees, as may be required for spring planting. The aim should be to "get the best" of everything for seeding and planting, and hence the cultivator should look only to trustworthy sources for his supplies.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

GENTLE BREADWINNERS. The Story of one of them, by Catharine Owen, author of "Ten Dollars Enough," etc. Houghton, Mifflin & Co., Boston, Mass. Pp. 183. Price \$1.00, postpaid.

This is the story of a young woman who was once in affluent circumstances. When her father died, she found they, as a family, were reduced to penury. By tact and perseverance she is able to support herself by making for sale, pastry, candies, cakes, etc. In the story is given the recipes for making what she so well succeeded in. It is indeed a cook book, and a good one.

CATALOGUE OF EVERYTHING FOR THE GARDEN. Peter Henderson & Co., New York.

As usual this house sends forth an attractive book for the garden and field, filled with illustrations of the seeds and plants of flowers and vegetables which they offer to their customers. It is well worth the price asked, 25 cents, but the amount will be deducted from the first order.

LIPPINCOTT'S MONTHLY MAGAZINE. A Popular Journal of General Literature. The March number, now ready, contains: Honored in the Breach (a Novel), Metempsychosis (a Poem), From My Letter-Box, Fear (a Quatrain), With Gauge and Swallow, III. A Retainer in Cupid's Court, The Difference, A Talk with a President's Son, Ballade of the Arcadian in Business, Our Monthly Gossip, and Book-Talk.

THE PANSY for March has come. It contains—Pansy's story on the Golden Texts for the month. Pansy's other story, Up Garret. Margaret Sidney's story, The Old Brimmer Place. Mrs. Archibald's story of a disagreeable girl. A cat story. Mrs. Livingston's Pansy Society story. A sea story. Several missionary sketches. The Indian School at Carlisle. Baby's Corner. Pictures, a dozen or two. A lot of letters to Pansy from boys and girls. And a Queer Story.

\$1 a year, 10 cents a number.

D. Lothrop Company, Boston, will send you a sample copy of *The Pansy* (back number) if you send five cents and ask for it.

WOMAN for March contains—The Capo del Monte (frontispiece), A Woman of Capri, Heaven, Through a Womanless Land, Mid-Winter in the Paradise of England, The Archer Boy, Where our Seal-skin Sacques Come From, To My Daughter, Yesterday and To-Day, A Demoralizing Marriage, Polygamy Unveiled, Our Society, School Mothers and Home Helpers, Helps and Hints for Mothers, Home Decoration, The Household, The Table, Our Daughters—Milly's Venture, To a Bunch of Carnations, What to Wear, Societies for Christian Work, Temperance, About Women, This, That and The Other, The World of To-Day, Events of the Month, Book Reviews.

In the March MAGAZINE OF AMERICAN HISTORY the leading article is entitled "Historic Cannon Balls and Houses."

The portrait of Gen. David Wooster forms the frontispiece to the number. The second article is "New York and Ohio's Centennial," by Douglas Campbell. Then comes a paper by Mrs. Ole Bull on "Lief Erikson," an interesting and informing discussion of the statue recently erected in Boston. General Alfred E. Lee writes a paper on "Central Ohio Seventy Years Ago." Rev. William Barrows, D.D., contributes a valuable paper on the "Methods of Teaching History." R. S. Robertson, lieutenant-governor of Indiana, tells of the "Escape of Grant and Meade" from riding into the enemy's lines in 1864. Rev. W. W. Campbell adds "With Cortez in Mexico, 1519;" Hon. Alexander Hamilton writes about his portrait of Washington.

Price \$5.00 a year. Published at 743 Broadway, New York City.

The March CENTURY contains revelations in regard to the Russian state prisons; a narrative paper of thrilling detail, —Captain Frank E. Moran's account of the planning, mishaps, and finally successful execution of Colonel Rose's Tunnel at Libby Prison; "The Home Ranch," "English Cathedral," Salisbury; "Some Pupils of Liszt;" "Franklin's Home and Host in France." This number contains also two full-page portraits of Bismarck—one after the bust by Roth shows the Chancellor in his garden with his two hounds. A short anonymous letter considers Bismarck's peculiar influence. "Immigration by Passport," "Au Large," "Carancro," "Grande Pointe," "The Graysons," and "Hercules; A Hero." The Lincoln History deals with "The Call to Arms," the story of Sumter being retold authoritatively, the narrative being as before, with the aid of unpublished material.

Contents of ST. NICHOLAS for March, 1888: Frontispiece, "Little Babie Stuart," engraved by T. Johnson from the painting by Van Dyck. "An Ancient Haunt of Pirates," by Eugene V. Smalley; thirteen illustrations from drawings by E. W. Kemble. "Tracks in the Snow," by Ernest E. Thompson; illustrated by the author. "The Hobart Treasure," by Helen Campbell; title by W. H. Drake. "The People We Meet," "Personally Conducted" Series, XII., by Frank R. Stockton; illustrated by H. A. Ogden. "Pansies for Thoughts," verses, by F. H. Wheelan; illustrated by Albertine R. Wheelan. "Tom's Ride," by Robert E. Tener; illustrated by George Inness, Jr., and Frederic Remington. "The Bronzed Kid Shoes," poem, by Marion Douglas. "Edward Athoy," by Roy McTavish; eleven illustrations by W. H. Drake. "Ready for Spring Work," picture, engraved after painting by H. R. Poore. "Good Advice," verse. "Child Sketches from George Eliot," III., "Daniel Deveronda," by Julia Magruder. "A Pig that Nearly Caused a War," by Julian Ralph; with a map by J. Wells, and an illustration by C. J. Taylor. "Two Surprises," poem, by R. W. Alpine; illustrated by A. Brennan. "Onatoga's Sacrifice," by John Dimitry; three illustrations by Geo. D. Brush. "Drill," chapters III., IV., by John Preston True; illustrated by F. T. Merrill. "Accidental High Art," by Edgar Mayhew Bacon; illustrations from drawings by the author. "A Regular Boy," verses, by George Cooper; illustrated by R. B. Birch. "For Very Little Folk," illustrated, "Nursery Jingle," by A. E. B.; "Elsie's Pet," by Janet E. Runtz-Rees; "Some Work for Lent," illustrated, by Louise Stockton. "Jack-in-the-Pulpit." "Picture," drawn by Culmer Barnes. "The Letter-Box," and "The Riddle-Box."

LITTEL'S LIVING AGE. The number of The Living Age for March 10 contains—Islam and Christianity in India, "That Girl in Black," Cæsar Borgia (conclusion),

Jean Siffrein Maury, Mrs. Oliphant on Venice, Charles Darwin and Agnosticism, Burford, Dolls, Crown Windfalls, 1887, Poetry and Miscellany.

Littell & Co., Boston, are the publishers.

Among the new musical publications of the month, are the following: "Wedding March," for piano, by Rubinstein (50 cts.); "The Harlequin," showy piano piece by Kowalski (40 cts.); "Plymouth Bells," for piano, by Goerdeler (40 cts.); "Chant Polonaise," by Chopin (60 cts.), and "Polacca," by Von Weber (75 cts.), piano piece played by the wonderful child pianist, Josef Hofmann. Then there are the beautiful songs: "One Most Noble Lady," song from Huguenots, alto (35 cts.); "Deep in the Mine," choice song by Jude (50 cts.); "While Old Time Rolls Gaily On," duet for tenor and bass, by Hatton (75 cts.); "There is no one Like Her," a ballad from the opera of "Joan of Arc," (40 cts.); "Old Tubal Cain," bass song, by Harris (50 cts.). Any of these pieces sent to any address on receipt of price by Oliver Ditson & Co., Boston, Mass.

DINGEE AND CONARD's Annual Catalogue of seeds and plants is before us. This firm makes a specialty of roses—which they have in all varieties, the newest and best. Dingee & Conard, West Grove, Chester county, Pa.

We are indebted to D. M. FERRY & Co., Detroit, Mich., for a package of their seeds, flower and vegetable, assorted. This firm has a well-deserved reputation for supplying its customers with reliable seeds.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—At Bethany Orphans' Home, Womelsdorf, Pa., on Monday morning, February 20th, Annie B. Stung, aged 8 years, 2 months and 22 days, an orphan of the Church died of congestion of the brain.

She had been an inmate of the Home a little over three years, never was as hearty as some children, but was actually sick only about one day and a half. She was, in one respect, a poor, forsaken child. Her mother having become insane, wandered away from her home in Cumberland country and although it was supposed that she was dead at the time Annie entered the Home, it was not certain. Annie, in a childish, sorrowful way, always said, "my mamma went away and was lost." Her father being unable to support his family, Annie was brought here to the Home. In these three years no one ever came to see her. At the funeral there was not a single relative to shed a tear for her. But she was not without friends. While she was at the Home some became warmly attached to her. For more than three years the Church, in the name of the Great Shepherd of the Lambs tenderly cared for this little wayfarer. Here she found a home. And finally, when God in his merciful goodness saw fit to call her home above, loving hearts were by her bed-side, and not only supplied her every want in life, but also fulfilled all the offices of loving friends in laying her body in its last resting-place. She was quiet and retiring in her disposition, was industrious and made fair progress in her studies. In Sunday-school she was attentive and readily committed to memory Scripture passages and hymns.

There were four ministers present at the funeral which was held on Thursday afternoon in the Home chapel. Rev. L. D. Stambaugh preached the sermon based on 2d Kings, 4th chapter and part of the 26th verse, "Is it well with the child? and she answered, It is well." He was followed by Dr. Bausman, the president of the Board of Managers of the Home, in a feeling address.

Four of the Home boys were the pall-bearers. Kind friends from Womelsdorf provided teams to convey all the children to the cemetery, about a mile from the Home, where interment took place.

At the grave the children sang a hymn and repeated the 23d Psalm in concert. It was an affecting scene. Around the bier stood 78 orphans mourning the departure of a playmate who, 5 days before,

was to all appearances in usual health. To return to the house of mourning with such a family, to answer the questions and appealing looks, to sympathize with and comfort them in this dark hour were beyond the power of mortal man unsustained by that power which comes from above.

T. M. Y.

DIED.—In Taneytown, Md., January 18, 1888 at the residence of her son-in-law, David Reindollar, Mrs. Harriett Hiteshue, relict of the late Israel Hiteshue, aged 81 years, 3 months and six days.

Mrs. Hiteshue was the mother of 12 children, seven of whom survive her, six daughters and one son. Mrs. Hiteshue was born in Huntingdon, Pa., came to Maryland when quite young, married and resided in Taneytown during her life, except a few years spent in Indianapolis, Ind. She was a consistent member of the Lutheran church, and leaves many friends to mourn her loss.

DIED.—Near Rinkerton, Va., December 26, 1887, Captain David T. Neff, aged 78 years, 10 months and 19 days.

Captain Neff, as he was generally known, had a varied experience in this life. He was married to Miss Lydia Pennywitt, or more properly, Benewitt, according to the French derivation of the name. A large family of children, were the result of this union. In 1837, he moved with his family to East Tennessee, where he lived for 27 years and prospered. At the beginning of hostilities of our late civil war, at the advanced age of 60 years, he was chosen by his comrades to take command of a company in the defense of his country. In this capacity he served nearly during the whole war. He was a brave and dauntless man. He knew no fear. During that period of desolation and bloodshed, he endured many hardships, and loss of property; oftentimes barely escaping with his life. To illustrate his courage—when a boy of only 13 years, by the consent of his father, he undertook a journey of a hundred miles on horseback, through a strange country, to collect a claim of \$100 for a stranger. He made the trip in the course of a few days successfully, and returned money in hand. At the close of the war, he removed to Virginia, and settled upon a farm to spend the remainder of his days in peace. In May, 1883, he was received into full communion with the Reformed Church, by baptism and confirmation, at the same time evincing a firm and saving faith in his blessed Redeemer. Three years previous to his death, his strong iron constitution began to give way. Nine months ago he was partially paralyzed and became altogether helpless. The last three months of which he was unable to talk. In the midst of all his sufferings, however, he never complained, at the last conversation he had with his pastor, he expressed the desire to depart; having made peace with God, he longed to be at rest. So finally the brave heroic man fell peacefully asleep to await the final resurrection. The deceased leaves a wife and a large circle of children and grandchildren to mourn his loss, but they mourn not, as those who have no hope. G. A. W.

Departed this life, at Scottsdale, Pa., Nov. 12, 1887, Miss Hannah Evans, aged 44 years, 2 months and 24 days.

Early consecrated to the Lord in the sacrament of holy Baptism, in her 15th year, the subject of this notice, with two sisters, assumed in her own name the vows of the Christian covenant, and from that time to her death remained a zealous and devoted member of the church. In reading and studying God's word, she took an interest from childhood. It is remarkable how familiar with the Scriptures she became. For a number of years she was an attentive reader of the MESSENGER and GUARDIAN. Her seat in the sanctuary was very seldom vacant.

Miss Hannah Evans was a Dorcas not only as regards occupation but also in works of benevolence. She showed by her gifts as well as conversation that she was interested not only in the congregation of which she was a member, but also in the welfare of the church at large. No one having ever witnessed her willing spirit of self-sacrifice for the Master's cause could doubt her ardent love for the church. Her sickness, which was of short duration, was borne patiently. In the death of this sister the Scottsdale congregation loses one of its original members. Appropriate service was held at Scottsdale, also at St John's Church, where the deceased was confirmed, and where we laid the body gently to rest, in the full assurance of the resurrection at the last day.

PASTOR.

DIED.—At Meyersdale, Pa., February 28th, 1888, Mary Elizabeth, daughter of Deacon Peter H., and Mary E. Weiner, aged 1 year, 8 months, 13 days.

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In Memoriam.

For Reformed Church Messenger.

REV. HENRY IRVING COM-
FORT.

Rev. Henry Irving Comfort, son of Daniel and Elizabeth Comfort, was born in Adams county, Pa., August 19th, 1830. He graduated at Franklin and Marshall College, Lancaster, Pa., in the class of 1857. In 1858 he became pastor of the Mechanicstown charge, Frederick county, Md., which he served for eight years. In 1866 he removed to Ohio, and became pastor of the Germantown charge, which he served one year. In 1867 he returned to Maryland, and served the Burkittsville charge four and a half years. He then moved to Chambersburg, Pa., and served as pastor of the Grindstone Hill charge eight years. After resigning this charge he continued to reside in Chambersburg one year, when he moved to Ohio and became pastor of the Bradford charge in Darke county. This charge he served one year, when a division of the charge was made, and he became pastor of the newly formed St. Paris charge, serving it six months.

He then moved to Frederick, Md., where he resided without a charge for two years, laboring, for the support of his family, part of the time at his trade and part of the time teaching public school about three miles and a half from town.

He became pastor of the Burkittsville charge a second time, January 1, 1885, and continued such for two years, when, on account of ill health, he resigned.

His health began to decline about a year previous to his decease, and for about six months he was not able to attend to any pastoral or pulpit duties. His disease, as pronounced finally by his physicians, was Bright's disease. He was at times a great sufferer, especially from dropsy. He fell gently asleep, and was released from his sufferings about 2 o'clock Saturday morning, February 18th, 1888, having reached the age of 57 years and 6 months.

Bro. Comfort leaves a widow, the daughter of the late Rev. W. F. Colliflower, and six children—three sons and three daughters, the eldest son being the child of his first marriage.

His funeral took place Tuesday, February 21st. Services were held in the church at Burkittsville, attended by a large congregation. The devotional services were conducted by Rev. H. W. Hoffmeier, and Rev. Dr. Dosh, of the Lutheran church. Rev. N. H. Skyles preached the sermon from 1 Thess. iv. 13, 14, and Rev. T. F. Hoffmeier made a few remarks and read a sketch of Bro. C's life. The body was then taken to Frederick for interment in the beautiful Mount Olivet Cemetery of that city. The burial services were conducted by Revs. E. R. Eschbach, D.D., S. L. Whitmore, A. B. Stoner and W. A. Gring.

H.
Christian World please copy.

For Reformed Church Messenger.

SOME RECOLLECTIONS OF DR.
MOSES KIEFFER.

About a month ago we received a letter from our endeared friend, Dr. Moses Kieffer, now no more, from Sandusky City, in which he referred to his physical sufferings, and expressed some doubts of his recovery, in a spirit of devout submission to the Divine will. As he had in a measure rallied from the severity of his first attack of illness, we cherished the hope that he would continue to improve, and that we should be permitted to see him again in the East. But it was otherwise ordained, and he fell asleep far away from his home, among Christian friends, however, who cheered and comforted him in his last hours. We propose here to give only some of our impressions and recollections of the deceased as they rise up spontaneously in our memory. We leave it with others to speak of the events of his life in their order, of the different positions which he filled, and of his usefulness in his day and generation.

Dr. Kieffer was one of the earlier graduates of Marshall College, to whom those who followed in the order of graduation

were accustomed to look up with respect and with a certain degree of reverence. He was a good representative of the school of thought to which they belonged. By all of us he was regarded as an older brother, whilst he, on the other hand, was always accustomed to treat us as younger brothers in the same common family. To many of us in the ministry our thoughts, our hopes, and our aims were one with his. On one occasion it so happened that we spent the part of a college vacation with him in his first charge at Water Street, in this State, where we became better acquainted with him as a man and a Christian, and learned something from him also about Christian philosophy. Within a short period he had awakened a new interest in church matters in his congregations, not by the application of new appliances, but by building on the old and infusing into it a new life and a higher intelligence. It was interesting to see the aged as well as the young standing around him, ready to assist him in every good work that looked in the direction of healthful progress. He loved the people and they loved him. No doubt his spirit still lingers in these congregations, which he once served. There were some things in our German people in those days, just as at present, as we well know, that were not loveable, but there was much in their better, sterling qualities that was entitled to both love and respect. Dr. Kieffer saw that they could be elevated in their religious life, and he therefore loved them, and from principle as well as feeling he was willing to devote his life to their welfare. The thought of laboring for people of a different race or extraction, even though it might elevate him in position and influence, probably never entered his mind. A change of that kind would have been painful to all his better feelings, and could not have been endured unless it was clear to him that it was his duty to make such a sacrifice of his feeling. He was a Pennsylvania German of the Reformed faith, moulded by it into a symmetrical, catholic, consistent Christian, who could love and respect other denominations without compromising his own.

He had received his philosophical training in the school of Dr. Rauch, whose system of thought he had thoroughly mastered. Rauch's Christian Ethics and Psychology seemed to be at his fingers' ends. Here he resembled the man of "one book," who was perfectly familiar with all that was in it. It became and he made it the standard by which he could judge of other books. The principle holds good in philosophy as well as elsewhere. When one system is fully comprehended, the student is prepared to judge of the merits of other systems; whereas if he does not understand any one system well, all the others will be a mere chaos to him, and he is not likely to get a clear conception of any of them. Dr. Kieffer made sure of one system, at least, and as his mind matured by age and experience he could traverse other fields of philosophical thought without serious difficulty, gathering flowers of fruit wherever he went.

He possessed intellectual faculties of a high order. He was a thinker, as all the productions of his pen abundantly show, and as his last article, for the Review, completed only a few days before his death, will no doubt also prove. With comparative ease and comfort to himself, he was capable of carrying forward long processes of metaphysical reasoning in a clear order, without admitting the too common, vitiating non-sequiturs in the logical chain, which make it no better than a rope of sand. Persons not acquainted with him might suppose from reading one of his essays on some abstract subject that he was in danger of landing on some haven shore of rationalism. His love for mere abstractions, however, was supplemented in a salutary way by a mystical tendency, lying back of his mere intellectualism, which with his unfeigned faith in Christ prevented him from becoming one-sided, and made him a strong spiritual character, a spiritual power or force among all who knew him. It is the old story that when men depend on their own understandings, without regard to their feelings or emotions, their moral or religious natures, they become mere rationalists, sceptics, unbelievers or infidels. And so on the other hand, where reason or the logical understanding is sacrificed or ignored, and they are left to grope for the truth under the direction of their feelings, or of an imaginary inward illumination, they are just as likely to miss the truth as the rationalist and to wander off into dream land, worshipping their own fancies as so many realities. Both tendencies are useful in their place, but they are in their place only as they are com-

bined, one assisting and supporting the other in its proper functions. It was so, as we always thought, with Dr. Kieffer. He had few or no crochets, was never one-sided, and if at times he had his dreams they were animating and did no harm to himself or to others. He was able to take broad and liberal views of whatever subjects, practical or theoretical, that claimed his attention. His intuitions were strong and healthy, and they seldom led him astray.

Our departed brother was, however, as we always thought, especially strong on the moral and spiritual side of his nature. He impressed us at all times as remarkably pure and disinterested, generous and large-hearted, never small, contracted or picayunistic. His countenance, open, free and transparent, was in itself the mirror of his character. This seemed to be felt already in the beginning of his ministry. When his name was placed at the head of our publication house at Chambersburg, everybody was pleased. It seemed to inspire at once the confidence of the church which was much needed at the time. Governed by principle, holding up before him noble objects and noble aims, in which self was only a subordinate factor, he never allowed any one to use him as a mere tool or instrument. At the same time he respected the independence of others, and never assumed the air of a master over them, as if they belonged to him and were to be used for his own purposes.

He was averse to partisanship in himself no less than in others, because the spirit of party always does violence to the spirit of truth. Naturally he was not without ambition, but his was of a noble and honorable kind, which accepted of promotion only as it increased his usefulness to others. No one seemed to be in his way; it is true, rather that he sought to strengthen and support others in legitimate spheres of usefulness. To use his own favorite expression, the subjective must yield to the objective, and the universal must rule and control the particular not only in thought, but likewise in all the concrete relations of life. As is too often the case in the experience of good men and true, he may at times have been wronged or misunderstood during his long life, as he probably thought, but he was capable of bearing such things with meekness and fortitude. He never allowed himself to exhibit a spirit of resentment, or to harbor ill feelings towards others, much less to act as their judges or to retaliate. It afforded him no pleasure to speak of wrong doing, even when his keen eye detected it in its more refined forms. It was rather with regretful pain that he was wont to refer to such things, and he possessed much of that charity which covereth a multitude of sins. And this noble spirit of his impressed itself upon those who studied for the ministry under him as professor of theology, no less than upon those who listened to his earnest, spiritual sermons, or came even into his presence.

Much more, we think, might be said of our deceased elder brother, but let this suffice. It is enough to throw light on the spirit of the man and to justify us in holding him up as an example worthy of imitation by all alike. He was a burning and a shining light in his day, and the Church may be truly thankful that one of its children attained to such eminence in his walk and conversation. The Christian friends who assisted him in his struggles to acquire his education did a good work when they ministered to his wants in his time of need. Could they have given of their means to a nobler or more permanently useful object? Could they invest their money to better advantage than by helping young men into the ministry? We will not say whether Dr. Kieffer acted wisely or unwisely in going to Sioux City, to spend a few months there in missionary work, so as to prepare the way for a regular missionary. It may have shortened his days, but the example is a thrilling one. It reminds us of the Methodist bishop, who after growing old in preaching the Gospel at home, went to India to preach to the heathen, and died on his way out. If Dr. Kieffer was in any sense a martyr to the cause of Missions, then it seems to us that with such an example in the ministry our church members ought to manifest a new zeal in promoting this great work by giving it a more generous support.

If it is worth the sacrifice of health or even life in the ministry, is it not worth the sacrifice of money among church members? The new mission at Sioux City has, by Divine providence, acquired a new claim upon our prayers and sympathies. It ought to be made to flourish and prosper, and so it should be with all other worthy missions.

We do not deem it necessary to inquire how Dr. Kieffer died. His life throws

light upon his pathway as he vanished out of sight amidst the mists of that ocean of eternity that confronts us all. He was in charity with all men; the faults or sins of others gave him no distress so far as he himself was concerned; he had no consciousness of having intentionally wronged any one; Christ was to him all in all; and he died in peace. May he rest in peace! And may we all die the death of the righteous, and may our last end be like his.

THEODORE APPEL.

Lancaster, Pa., Feb. 21, 1888.

Miscellaneous.

For Reformed Church Messenger.

INSTALLATION.

On Thursday evening, February 23rd, 1888, Rev. Geo. P. Hartzell, late from East Susquehanna Classis, Synod of the United States, was installed pastor of the Orangeville charge, by a committee of Northern Illinois Classis.

Rev. H. Bair preached the sermon, text, 1 Tim. 4: 16, Heb. 13: 17, and Revs. Runkle and J. Sechler conducted the installation services according to the "Dirекторium of Worship."

A good audience was present to witness the services and a commendable spirit upon the part of the membership manifested itself towards the newly called pastor. Hence the prospects for the Orangeville charge are quite encouraging. Bro. Hartzell commenced his labors in the Orangeville charge about the 17th of January, 1888, and has succeeded in organizing two catechetical classes, which is an evidence that he has an interest in the lambs as well as in the sheep.

Believing that the Lord has brought Bro. Hartzell and wife into the confidence of the members of the Orangeville charge, we look for good results. H. B.

CATALOGUE OF LAFAYETTE
COLLEGE FOR 1888.

We are in receipt of the new catalogue of Lafayette College, at Easton. It shows an attendance of 282 students, of whom 189 are from Pennsylvania, and represent 41 counties. Fourteen competitive prizes are offered, Rev. Wm. B. Reed, of Montana, of the class of 1872, formerly of Chester county, having founded one this year in the department of moral philosophy. The libraries number over twenty thousand volumes. The astronomical observatory, the chemical and physical halls, and the new gymnasiums are superior buildings, well equipped for their objects. The requirements for admission have been increased by an examination in the Autobiography of Benjamin Franklin, as a test in English composition.

THREE VIOLIN RECITALS.

Master Bertie Shelley, a grandson of the late Dr. A. F. Shelley, of this city, who has acquired quite a reputation as a violinist, will give three violin recitals, assisted by eminent artists, in the Baker building, 1520 Chestnut street, on Thursday, March 15th, 22d, and 29th, 8:30 P. M. An interesting and varied programme will be given each evening. Course tickets, \$2.00; single ticket, 75 cents. They can be had at Ditson's, 1220 Chestnut street.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of news as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Martinsburg.—The following is taken from the Altoona Tribune: On the afternoon of the 22d of February the mem-

bers of St. John's and Salem's congregations, comprising the Martinsburg charge, paid their pastor, Rev. J. W. Pontius, a surprise visit. It was a surprise coupled with a substantial donation. They replenished the pantry and cellar with an abundance of good things, the stable with corn, etc., the chicken yard with chickens, and last, but not least, the minister's purse with \$12 cash. Very interesting remarks were made by Prof. P. H. Bridenbaugh, Rev. Dutt, of the Lutheran church, Rev. F. A. Rupley, D.D., and the pastor, after which a short time was spent socially, when the company dispersed, each one feeling it was good for them to have been there.

Freeburg.—The 23d session of the Pennsylvania Normal Musical School will open on Monday evening, April 30th, next. The term will be six weeks. This institution is located at Freeburg, Snyder Co., Pa., and is under the directorship of F. C. Moyer. Its pupils are engaged as organists and pianists in cities and towns in Pennsylvania and other States at high salaries. Further particulars can be learned of the Director.

Fairview Charge.—Rev. H. H. Sandoe, pastor. On Sunday, the 19th ult., communion was held in the Fairview congregation. On the Saturday previous 19 were added to the membership—12 by confirmation, 5 by renewed profession, and 2 by certificate. One infant was baptized on Sunday morning.

Sunbury.—Rev. C. H. Mutschler has accepted a call to the Augusta charge, lately served by Rev. G. P. Hartzell. He has already entered upon his duties in his new field.

Greenville.—Rev. J. M. Schick has accepted a call to the Shenango charge, near Greenville, Pa. He succeeds Rev. F. Pilgram and will take charge of his new field May 1st next.

Boyertown.—Rev. L. J. Mayer, late pastor at Boyertown, with his goods all packed and ready to leave for his new home in Saegertown, Pa., on the next day, was summoned, on the evening of the 28th ult., from a neighbor's house, to return to his late residence. Arriving there he found a large assembly of friends and former parishioners in possession. On the piano box in the centre of the room was displayed a full set of china, together with a fine ebony clock and a large easy chair; all of which were presented in due form to the departing pastor, as tokens of regard and remembrance from those present—some seventy-five in number. Bro. Mayer served these people long and well, and appreciates highly this manifestation of their good will and affection, and bears with him to his new home the proud satisfaction that his labors among them have not been in vain, and will ever pray for their prosperity and that heaven's richest blessing may be theirs.

Lancaster.—*St. Paul's.* Although St. Paul's church received a thorough overhauling only last summer, it has been apparent for some time that additional room must be provided for the primary department of the Sunday-school, which, with the main school, has been steadily growing, and now has the names of over one hundred little ones on its roll, with an attendance of from sixty to eighty. The partition separating the library and primary rooms was moved some eight feet further east, increasing the seating capacity some twenty-five or thirty, and giving the room a much more comfortable and commodious appearance. In order to get this additional space the fine new library case had to be cut in two and erected in an L-shaped position. This change, however, instead of detracting greatly enhances the pleasing aspect of the room.

The growth of St. Paul's school, as a

whole, has been most remarkable, and the want of more room is seriously felt. A Bible class, taught by a seminary student, has to be taken into the audience room of the church for accommodations, although the seating capacity of the school was increased by the purchase of 50 chairs. An orchestra of some four or five pieces is one of the late features of this progressive school. A new music book for its use has also been procured and will be used for the first time next Sunday.

The interest manifested in the regular church services has also been most remarkable, and pastor and people are very much encouraged therewith. A catechetical class, numbering from sixty to seventy-five may be seen in attendance every Lord's Day evening between six and seven o'clock. The pastor, Rev. J. W. Meninger, has been suffering from a very severe cold for the last few weeks, and Rev. Sylvanus Stall filled the pulpit on Sunday evening, preaching a very able sermon to a full house. Rev. Meninger has been preaching a series of sermons on Old Testament characters, and will continue them on next Sunday evening when the "young man with a bad beginning" will be the theme.—*Daily Examiner.*

Waynesboro.—The Salem church of the Waynesboro charge, Rev. F. F. Bahner, pastor, has recently undergone extensive improvements, having been considerably enlarged, and remodeled, and refitted throughout, so that it now presents the appearance of a new house of worship. The centennial of the erection of the first church on the same grounds was observed in connection with the formal reopening and rededication, continuing from the 12th to the 26th of last month. The several clergymen of Waynesboro and neighboring Reformed ministers, rendered valuable services during the celebration. The ladies of the church expect soon to cancel a remaining slight indebtedness of \$200. The congregation has connected with it many earnest and active workers, and its future seems to be full of hope and promise. The entire cost of the repairs was about \$2300.

Ringtown.—Upon the sixty-first birthday of Elder Andrew Miller a number of his friends and relatives were present at his residence in honor of the occasion. His children made him a present of a fine rocking-chair, his pastor, Rev. W. B. Sandoe, making the address. The occasion was a pleasant one.

Bethlehem.—Rev. I. K. Loos, D.D., has tendered his resignation as pastor of Christ Church, Bethlehem, to take effect April 1st, next.

Lancaster.—*A Missionary Meeting.* At the missionary meeting on the evening of the 6th inst., after suitable opening services, the delegates who were in attendance at the missionary convention at New Brunswick, N. J., on the 24th ult., were called upon for their reports. Mr. A. S. Dechant gave an account of their arrival at New Brunswick and the work done during the first morning after the convention went into session. A brief statement of all the papers read during the convention as well as the addresses delivered was then presented by Mr. C. A. Santee. Mr. J. F. Moyer read the paper which he had read before the convention as a delegate. The subject of his paper was "Japan." Then followed an interesting address by Rev. A. D. Gring. He brought out quite clearly and forcibly the fact that the wondrous change being wrought in Japan by Western civilization and Christianity is mainly in the hands of the young people of Japan and must be effected in them. He concluded by suggesting a plan for the students of all the institutions here together to raise a certain amount of funds yearly and support a missionary of their own in Japan. The attendance at the meeting was good. The reports of the

delegates showed that they had attended a profitable convention and Rev. Gring's address awakened new interest and enthusiasm in the mission work in Japan.—*Intelligencer.*

South Bend Charge.—Rev. C. Gumbert, pastor. The scrumptious of the Lord's Supper was administered to the St. Jacob's congregation February 19th, to the Mount Union congregation February 26th, and to the Zion's Valley congregation March 4th. Nine were added to the charge at this communion season—one by renewal of profession, and eight by confirmation, four of whom received adult baptism. The offering of the charge amounted to \$27, making \$92.50 contributed by this charge for benevolent purposes since October last.

MARYLAND.

Clearspring.—The friends and members of the church at Clearspring, Md., paid their pastor and family a visit on the 15th ult. They carried with them many substantial gifts, and both by them and their presence cheered the heart of the inmates of the parsonage. This visit was doubly cheering owing to the fact that a cloud of sorrow has been made to overshadow the home of the pastor. All is appreciated to the full, and pastor and people are the better of these tokens of regard and goodwill.

PERSONAL.

The latest intelligence from "The Fisherman," Elder H. Leonard, and Rev. A. E. Baichley, who have been extremely ill for some time, is that they are recovering slowly. The prayers of the church are asked for in their behalf.

Our Foreign Missionary, Rev. A. D. Gring, with a representative from the Theological Seminary at Lancaster, attended the Inter-Seminary Missionary Alliance at New Brunswick, N. J., on the 24th ult.

Clerical Register.

The P. O. address of Rev. C. H. Mutschler is changed from Dushore to Sunbury, Northumberland Co., Pa.

AN ANGEL IN THE HOME.

It is probable that one-half of the entire globe is composed of free or combined oxygen. This gas occurs in a state of freedom in the atmosphere of which it constitutes one-fifth part by volume. At every inspiration oxygen passes into the lungs, there meeting the blood in which it is dissolved and carried into every part of the animal frame. It is what supplies the heat to the system. As a remedial agent, in restoring impaired vitality, its value is universally conceded by all branches of the medical profession. Drs. Starkey and Palen, 1529 Arch street, Philadelphia, Pa., have found means by which this valuable and safe remedy for many of the ills from which humanity suffers can be supplied to patients at their homes. Compound Oxygen as prepared by them has already effected thousands of cures, as their testimonials, printed in a pamphlet sent to any address, free of postage, amply proves.



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—*Civil Service Gazette.*

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Religious Intelligence.

HOME.

The Cincinnati Alliance wants \$10,000 for city missions. Thomas McDougall has given \$4,000 himself, and proposes to increase his contribution if the result is satisfactory.

The orthodox Jews regard Sunday, February 19th, or the seventh day of the Jewish month Adar, as the anniversary of both the birth and the death of Moses. So says the *Congregationalist*.

The subscriptions received in Baltimore and Washington to the new Roman Catholic University amount to more than \$150,000. Among the large individual contributions was \$10,000 by Mr. Michael Jenkins, and \$5,000 by two sisters.

At the close of the meetings in Louisville, Ky., on the evening of February 12th, Mr. Moody called for a thank offering to cancel a debt of \$4,000 on "Steve Holcombe's Mission House," an enterprise which is doing a wonderful work among the lower classes, and within a few minutes \$4,500 were contributed.

It is stated in the *Hebrew Standard* of New York, that "the Rev. Dr. Emil G. Hirsch has been elected by his congregation on Fifth avenue, New York city, for the term of ten years at a salary of \$12,000 per annum, free house rental and a life insurance policy of \$20,000. He is certainly the best paid rabbi in the world."

FOREIGN.

We hear of a great revival in Tokio, Japan, which has already resulted in over 50 conversions.

The charities of London last year amounted to \$22,000,000. They were devoted chiefly to religious purposes, \$5,000,000 being spent on Foreign Missions.

The Presbyterian Mission Chapel at Seacombe, Cheshire, England, has been distrained upon for £2 due for tithes. The Presbyterians, "for religious reasons," declined to pay, and the harmonium was seized by the bailiffs.

The rationalism which enervated the French Protestant ministry is disappearing. An earnest Biblical and evangelical spirit is increasingly manifest. Competent observers declare that French Protestantism has never before been in so promising a position.

Humors run riot in the blood in the spring months. Hood's Sarsaparilla expels every trace of humor, tones up the whole body, gives a good appetite, and regulates the digestion.

"What do you suppose Jay Gould crossed the ocean for?" "Don't know. Maybe he wanted to see how the water was holding out."

THE VOICE.

Those who overtax the voice in singing or public speaking will find Brown's BRONCHIAL TROCHES" exceedingly useful, enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. For Throat Diseases and Coughs they are a simple yet effectual remedy. Containing nothing injurious they may be used as often as required, and will not disorder the stomach like cough syrups and balsams. For forty years they have been recommended by physicians, and widely used, being known all over the world as one of the few staple cough remedies. Sold only in boxes.

First painter—"Smith goes about every where saying he is wedded to art." Second painter—"Oh, he's fibbing, as usual he's only courting publicity."

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

THE HOME RECORD.

ASK YOUR FRIENDS AND NEIGHBORS ABOUT

Warner's Safe Cure!

The Most Wonderful Medicine of the Age.

We herewith give some nearby testimonials of the power of the greatest medicine in popular estimation ever put upon the world's market. Read them over. Millions more like them could be procured. The following are only samples with fac simile signatures. If you are ill, or any friend is suffering, use and recommend WARNER'S SAFE CURE:

POTTSVILLE, Pa., Dec. 14, 1887.
I have used half a dozen bottles of "Warner's SAFE Cure" and have been greatly benefited by it, and no other medicine can take its place.

Samuel E. Akes.

About ten years ago I became affected with weakness of Kidneys. Tried strengthening plasters and other remedies, but obtained no relief. I commenced taking "Warner's SAFE Cure" and derived immediate relief. Accordingly I made up my mind to take it regularly, which I have done for ten years and enjoy good health.

Barry J. Dule.

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I have been in the employ of the B. & O. R. R. for the past 11 years. Eight years ago, while working in one of the Company's Ice Houses, I contracted a severe cold and the physician, Dr. Graham, informed me that it had settled in my kidneys, and a report to that effect was made, by him, to the B. & O. Employees' Relief Association. I suffered severely for 47 days with terrible pains in the back and kidneys, could not sleep at night, and was greatly depressed and almost wished for death as a relief. After being under the doctor's charge for the time mentioned, Dr. Graham recommended "Warner's SAFE Cure." After taking six bottles I was entirely relieved. Was benefited almost from the first bottle. Since then I have enjoyed the best of health. In fact feel better than I have for many years.

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Chief Car Inspector B. & O. R. R. Co.

CONNELLSVILLE, Fayette Co., Pa.,
January 13, 1888.

Twelve years ago I was run over by a locomotive, thereby losing my right arm. I was improperly treated and consequently have been subject to nervous attacks and epileptic fits ever since. "Warner's SAFE Nervine" always affords me great relief.

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**CONFERENCE ON UNION OF
THE REFORMED CHURCH-
ES, APRIL 3 AND 4.**

TOPICS AND SPEAKERS.

Tuesday afternoon—Opening address by Rev. Prof. T. G. Apple, D.D., Lancaster, Pa., chairman of the Joint Committee. "The Historical and Doctrinal Relations of the two Denominations," by Rev. Dr. E. T. Corwin, of Millstone, N. J., and Rev. Prof. J. H. Dubbs, D.D., Lancaster, Pa. "The Canons of Dort," Rev. Dr. A. P. Van Gieson, Poughkeepsie, N. Y.

Tuesday Evening—"The Present Condition of the two Churches," Rev. Dr. D. Van Horne, Philadelphia. "Church Union for the Evangelization of the World," by Rev. Dr. Edward B. Coe, New York City.

Wednesday Morning—"The Obstacles to Union," Rev. Prof. W. V. V. Mabon, D.D., New Brunswick, N. J., and —

Wednesday Afternoon—"The Advantages of Union," by Rev. Peter Moerdyke, Grand Rapids, Mich., and Rev. Conrad Clever, Baltimore, Md.

Wednesday Evening—German Meeting, Addresses by Rev. Dr. J. H. Oerter, New York City, and Rev. M. Bachman, Baltimore, Md.

Ministers and elders of both denominations are entitled to membership in the Conference.

Brethren who expect to attend are requested to notify Rev. Dr. Clark, 517 Brown St., or Rev. James Crawford, 1106 Mount Vernon St., Philadelphia, before March 20th, so that entertainment may be provided, as the local committee cannot guarantee entertainment after that.

JAMES I. GOOD,
W. J. R. TAYLOR,
J. S. KIEFFER.

Committee.

Acknowledgments.

Foreign Missions.

Received at Harrisburg, from January 30, 1883, to and including February 24, 1883.

George Weimer, Creston, Ohio, from Canaan Ref. S. S. \$9 45

Rev. W. Bon Kemper, Sutton, Neb., from S. S., Immanuel's Ref. ch., 20.00, and for 10 school pictures, 10.00.

Rev. Geo. E. Adams, treas. Carlisle Cl., from New Bloomfield S. S., for Girls' school, 10.00.

Rev. F. H. W. Kuckermann, New Knoxville, O., from Henry Lutterbeck, 10.00; F. Kitterheinrich, 1.00.

James T. Reber, treas. Schuylkill Cl., from Orwigsburg chge., Rev. H. Leisse, pastor, John Hoffman, Wellesley, Ontario, Canada, 10.00.

Rev. N. S. Strassburger, D.D., treas. Cl. of Leigh, per Rev. S. G. Wagner, D.D., from Miss. Soc., St. John's Ref. church, Allentown, Pa., 10.00.

Rev. J. Dahman, D.D., from Ladies' Mis. Soc., 1st Ger. Ref. ch., Akron, O., in part for a memorial room in Female School Building, Sendai, Japan, 10.00.

Elder D. Kunis, Dayton, O., donation of amount of traveling expenses to attend meeting of the Board, 10.00.

Rev. B. Bausman, D.D., donation of travelling expenses attending meeting of the Board, Rev. John Bachman, 1st Ref. ch., Cincinnati, O., from Mrs. A. M. Schiff, 10.00.

Horae: Ankeney, treas. Joint Consistory Beaver chge., Alph, O., balance due on sch. pictures, 2.50; pledged at Ohio Synod, Beaver Creek chge., 25.00; H. Ankeney's individual pledge, 5.00.

Joseph Oberlin, Massillon, O., from St. John's Ref. S. S., "An Ohio Pastor," for parsonage in Sendai, Japan, 10.00.

James T. Reber, treas. Schuylkill Cl., from Rev. B. Bausman, D.D., personal gift for Sendai parsonage, 100.00.

Rev. W. A. Haas, treas. W. Susq. Cl., viz., from Aaronburg chge., Pastor Vearck, for Sendai parsonage, 5.77, and from Ref. S. S., Rebersburg, Pa., Pastor Do terer, 6.34.

Rev. J. W. Knappenberg, Mercersburg, Pa., viz., from members of Trinity Ref. ch. and S. S., Mercersburg, for education of "Katom," birthday gifts, 10.95; aid for Girls' Seminary building, Miss Anna Deatrick, 1.50; Miss Hannah McDonald, 1.00.

Mrs Mary C. Brown, Freeport, Ill., from the Women's Miss. Soc., Cedarville, Ill., for Girls' school building, Japan, 19.70, and for 3 school pictures, 10.00.

Rev. W. Walenta, from John Lutz, Emanuel's Ref. ch., Brooklyn, N. Y., 10.00.

Emma J. Limberg, treas. Ladies' Miss Soc., St. Paul's Ref. ch., Butler, Pa., 10.00.

Geo. Hill, treas. East Susq. Cl., Millersburg chge., 5.88; Catawissa Ref. S. S., 5.00; D. J. Keen, Uniontown chge., for parsonage at Sendai, 25.00.

Rev. R. S. Appel, 20 school pictures, Hamburg, Pa., 10.00.

Jam s T. Reber, treas. Schuylkill Cl., additional on a count of school pictures, 1st Ref. church, Reading, Pa., 10.00.

Mrs S. H. Super, Collegeville, Pa., per Rev. H. W. Super, D.D., for Girls' school, Japan, 10.00.

Rev. C. Gumpert, Girly, Pa., for 30 school pictures, 10.00.

"A Friend," Clearport, O., 10.00.

Rev. A. G. Berkly, Waynesburg, Ohio, from Waynesburg chge., for For. Miss., 10.00.

Mrs. Adaline F. Gast, per Rev. F. A. Gast, Lancaster, Pa., for the building of the Mission House, Japan, 5.00
Rev. J. B. Kust, Canton, O., for Girls' school building, Sendai, Japan, 6.00
Rev. F. A. Rupley, D.D., treas. Juniata Cl., viz., Yellow Creek chge., Rhodes school house, 4.54; Martinsburg chge., S. S., Salem's co g., 11.03; Father Miller's Bible class, 17.00; Greenfield chge., Clayburg cong., 1.45; Greenfield cong., 1.25; Greenfield Miss. Soc., 10.00; Huntingdon chge., McConnellstown Miss. Soc., 27.00
H. J. Gunn, Cedar Creek, Wis., from Friedens Gemeinde, Riceville, Wis., Pas. or F. P. Lerch, 72.27
Rev. W. K. Zieber, D.D., treas. Gettysburg Cl., viz., from Christ's Ref. ch., Rev. F. S. Linda man, pastor, 10.00
D. B. Mauger, treas. Goshenhoppen Cl., viz., S. S., Good Shepherd, St. John's Ref. church, Boyertown, Pa., 43.97; Miss. Soc., Friedensburg Ref. ch., Pastor I. S. Stahr, 25.00; for school building, Japan, 22.00
J. W. Lacken, treas. Ref. ch., Fostoria, O., 68.97
Rev. E. S. Hassler, St. Clairsville, Pa., for 80 school pictures, 8.00, and Children's Day offering for school in Sendai, 1.00
Mrs. Maria S. Bartholomew, Pottsville, Pa., last offering of (deceased) infant daughter "Leah," 1.00
A. K. Souder, the savings of Jacob B. Rice, deceased son of Alex. Rice, and member of Trinity Ref. S. S., Landsburg, Pa., 1.50
Rev. C. T. Martin, Franklin, Wis., for outfit of Rev. Schneider, N. N., 50 cts.; N. N., 50 cts.; Annie Arpke, 1.00
Rev. J. H. Klein, D.D., from Geo. Ricker, Ref. ch., Galion, O., 5.00
Rev. W. R. Yearick, Walker, Pa., for Rev. W. E. Hoy's parsonage, Senai, Japan, 1.50; for 2 school pictures, 20 cts.
Rev. K. S. Apple, Hamburg, Pa., 50 school pictures, 5.00
Rev. L. Brugger, from S. S., Zion's Ref. ch., Borger's Score, Missouri, 5.00
Elder Henry Wirt, viz., Miss. Soc., Emanuel's Ref. ch., Hanover, Pa., Pastor J. C. Bowman, for room in Gris' rchool building, Sendai, Japan, 15.00; from Trinity Ref. ch., Hanover, Pa., Pastor H. Hibbert, 10.00
Frankilia P. Beiler, from Overton Miss. Society, for the purpose of building parsonage in Sendai, Japan, 1.00
Rev. J. C. Hauser, coll. at Union Miss. meeting, Emanuel's Ref. ch., Baltimore, Md., 16.00
Rev. Moritz Noil, Ragersville, O., Miss. Soc., Zion's cong., 10.00; Women's Miss. Society, Zion's cong., 9.00; Miss. Soc., st. John's cong., 7.25; "Anonymous," 1.00
Adam Mish, Esq., Martinsburg chge., W. Va., per Rev. J. A. Hoffheins, 1.00
James T. Reber, treas. Schuylkill Cl., from Miss. Soc., 2d Ref. church, Reading, Pa., for parsonage at Sendai, 1.00
Rev. F. Frank Davis, Kinnickinnick, O., pledge made at Ohio Synod, 5.00
Rev. J. A. Keller, from Mrs. D. Weaver, Hartville, O., 2.00
R. v. J. L. Bretz, Canal Fulton, O., 10 school pictures, 1.00
El er W. H. Seibert, from Miss. Soc., Ref. ch., Seattle, Wash. Ter., Pastor G. Gredel, 1.00
Rev. S. C. Long, Maun's Choice, Pa., for 50 school pictures, 5.00
Rev. C. Gumbert, Girly, Pa., 30 sch. pictures, 5.00
Mary E. Long, cor. sec. Mis. Soc., Ref. ch., Lewisburg, Pa., for Girls' sch. 1.00
Rev. G. H. Souder, Bellevue, O., pledge at Ohio Synod, 1.00
Rev. John P. Stein, Millersville, Pa., 50 school pictures, 5.00
Rev. J. G. Neuber, Phila., from a member of Bethlehem Ref. ch., 2.50; another member, 5.00
Rev. Julius Graetz, from Ref. ch., Linton, Ind., for Girls' school, Sendai, 1.00
Miss Flora Turner Pine Hill, Pa., 35 school pictures, per Rev. A. J. Helier, 2.50
Rev. J. H. Beck, from St. Paul's Ref. ch., Mt. Eaton, O., 10.00
RUDOLPH F. KELKER, Treasurer Foreign Missions. Harrisburg, Pa., Feb. 24, 1888

PHILADELPHIA MARKETS.

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Monday, March 12, 1888.

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